Exercises in Greek Composition

Higley

Marianna Brown

EXERCISES

IN

GREEK COMPOSITION

BASED ON

XENOPHON'S ANABASIS AND HELLENICA, WITH NOTES
VOCABULARY, AND REFERENCES TO THE
GRAMMARS OF GOODWIN AND
HADLEY-ALLEN

BY

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περὶ λόγου δύναμίν ἐστι πᾶσα αὕτη ἡ πραγματεία.

PLATO.

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PREFACE.

For the student of Greek it is of prime and essential importance to know the Attic forms of inflection, the regular constructions of syntax, and the meanings of common words. A thorough knowledge of these three things can be best acquired by considerable work in Greek composition. The following Exercises are chiefly designed to furnish materials for acquiring or confirming one's knowledge of these three essentials. For lack of accuracy in these three points, — in the first two, especially, — the student who reads Greek at sight often ceases to translate and makes, instead, wretched guesses which are the despair of the wearied examiner.

These exercises are based on the text of Xenophon's *Anabasis* and *Hellenica*, because the general consensus of instructors has chosen this author as the one who most clearly exhibits in literary form the use of those three elementary things, and who thus furnishes the daily bread of preliminary instruction in Greek. Xenophon's syntactical constructions are the ones the student most needs to know. Xenophon's words are the ones he must understand and remember. Attempts to make the student talk in Attic Greek about the opera or the latest news of the day may deserve admiration as well-meant endeavors to bring freshness and life into the study of a so-called dead language, but their results are more whimsical than practical, so far as the advancement of classical learning is concerned.

The exercises are based on Xenophon, but they are not translations from the text, nor are they merely paraphrases of his sentences. The passages from Xenophon furnish the themes for the exercises, and the majority of the words and phrases. But words and phrases are often used which do not occur in the fundamental passage, though none are introduced intentionally which are not found in Xenophon's diction. It is left to the pupils' — or the teachers' — discretion to use or to ignore the fundamental passage in preparing the lessons. In the former case, however, it will be necessary to reconstruct every sentence and reinflect almost every word, as well as to seek from grammar, notes, or vocabulary for many words or phrases not occurring in the original passage. For exercises of this nature a vocabulary is, of course, a necessity, especially if the book is to be equipped for independent use, or for classes not at the time engaged in reading Xenophon. The appended vocabulary has been prepared with a good deal of care. In compiling it the *Dictionary of the Anabasis* by White and Morgan, and Thiemann's *Wörterbuch to the Hellenica* have been constantly consulted. As the first book of the Anabasis is so largely dwelt upon in White's *Beginner's Book* and other elementary lesson-books, it is believed that the exercises are made more interesting and valuable by drawing them from a wider field. They have been taken, therefore, from all the books of the *Anabasis* and from six books of the *Hellenica*.

This book is not designed to replace or displace the grammar. Work in Greek composition should rather familiarize the student with every part of his grammar. Indeed, it is in such work that grammar best reveals its vital significance. The student who has finished the elementary lessons and has begun to translate from Greek into English is easily led to lay aside the grammar. Having made a translation which seems adequate, the young learner

often resents being asked to account for every principle which may be involved therein. And in recent years a good deal has been said, with justice, against the old-fashioned method of parsing everything, as a method tending to obstruct rather than promote the scholar's interest in the author, and his appreciation of the literary spirit and style of what is read. Still, when grammar and parsing are prematurely laid aside, it is but a short step to slovenliness and guess-work. In Greek composition, however, the student finds that the grammar must be the inseparable guide-book for every step of his way; and in such work one often realizes for the first time that it is because of the principles stated in the grammatical rules that language has the power to utter thought, — is a means of really saying things.

Throughout the book, accordingly, reference is made to the grammars, and in the Introduction only such subjects are touched upon as are not treated in the usual school grammars.

The matter referred to in paragraphs V.–VIII. is illustrated at greater length than its intrinsic importance merits, because it has been usually unnoticed and sometimes inaccurately stated in works of this kind.

The list of prepositional phrases in section XII. might be indefinitely extended. It is not claimed that this list contains all the important, or even the most important ones; it is only suggested that the phrases given are certainly important; that a longer list might deter the student from learning it; and that this list, if mastered, will make a good beginning from which to make further advances in this really difficult subject.

At the head of each lesson are references to sections in the grammars, which are to be applied in the exercises. In Part Second, Syntax of Nouns, this application is fuller and more frequent than in Part First, Syntax of Verbs. It is

manifestly impossible to make bits of continuous narrative which shall involve but one or two uses of the moods. To give systematic practice in the Syntax of the Moods and Tenses it is necessary to use disconnected sentences. But, as this method is exhaustively applied in the *Beginner's Book*, and other first-lesson books, the composition of connected discourse seems more useful and interesting here, that opportunity may be furnished for some attention to emphasis, symmetry, euphony, connection, and other elements of style, and that the student may have the stimulus of composing something which, when finished, will have some importance in itself. In Part First, accordingly, the prefixed references are to principles which find some application in the lesson which follows, while other uses of the moods are pointed out in the notes. By this means a regular and progressive connection with the Grammar is maintained and the relative importance of the various constructions is considered, — a larger number of lessons being assigned to those which are more important.

The first ten lessons in each part cover all the regular constructions of Verbs and Nouns. These lessons are accordingly commended to preparatory schools in which a brief course is required. By means of the Grammatical Index and the Table of Contents it will be possible for the teacher to use, at any time, the material best adapted to the immediate needs of the student.

I venture to suggest that for beginners two recitations may well be given to each lesson, the first for the grammar and a preliminary draught of the exercise, and the second for a corrected copy and for practice on the words, phrases, and constructions.

In preparing the exercises, I have consulted many works on the subject and have derived assistance especially from Joost's exhaustive book on *Xenophon's Sprachgebrauch*, Boise's

Exercises in Greek Syntax, the English works of Wilkins and Sedgwick, and works in German by Klaucke and Weissenborn. To the two latter I am most indebted, both in regard to the general plan of this book and for many of its details.

I am under obligations to Professor M. H. Morgan of Harvard University, who kindly read my manuscript and made a number of important suggestions. My thanks are also due to Mr. W. A. Gardner of Groton School, who has assisted me in reading proof and with valuable counsel.

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EXERCISES IN GREEK COMPOSITION.

INTRODUCTION.

Arrangement.

I. The general order of words in the Greek sentence is less formal than in Latin. The words often stand in the English order. (But cf. III.–VIII.)

II. The Greek writers sought for symmetry and euphony in the arrangement of words and clauses. The student will best learn to understand and appreciate this by examining the passages in Xenophon on which the Exercises are based, and imitating the Greek order.

III. Emphatic words stand at the beginning or at the end of the sentence.

IV. The rules for the position of the article, and for attributive and predicate words and phrases (G.[1] 959–980 ; H. 666–676) must be carefully observed.

V. When a noun without the article has an attributive adjective, the adjective, if unemphatic, stands after the noun. E.g. *a large and prosperous city*, πόλιν

[1] G. = Goodwin's Grammar; H. = Hadley-Allen's Grammar.

μεγάλην καὶ εὐδαίμονα. But if the adjective is emphatic, it precedes such a noun. E.g. *scant measure for big pay*, μικρὰ μέτρα πολλοῦ ἀργυρίου. *Anab.* III. 2, 21.

VI. So, also, numerals, in the frequent unemphatic statements of distances marched over, stand after the nouns. E.g. *two stages, ten parasangs*, σταθμοὺς δύο, παρασάγγας δέκα. But when emphatic, the numeral stands first. E.g. *the siglus equals seven obols*, ὁ σίγλος δύναται ἑπτὰ ὀβολούς. *Anab.* I. 5, 6. — *A journey of two or three days*, δύο ἢ τριῶν ἡμερῶν ὁδόν. *Anab.* II. 2, 12. — *For, during seven days, the whole duration of their march through the Carduchi, they kept fighting all the time*, ἑπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν. *Anab.* IV. 3, 2. — *They were distant three or four plethra from the river*, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον. *Anab.* IV. 3, 2. — *Before they had gone twenty stadia*, πρὶν εἴκοσι στάδια διεληλυθέναι. *Anab.* IV. 3, 22.

VII. Hence comparatives and superlatives (which are *naturally* emphatic) and the adjectives πᾶς, ἄλλος, ὀλίγος, and πολύς regularly precede their noun when no article is used. E.g. *with a small army . . . with a large force*, ὀλίγῳ μὲν στρατεύματι . . . πολὺν δ' ἔχων στόλον. *Anab.* II. 2, 12. — *Every road, every river, every mass of men*, πᾶσα ὁδός, πᾶς ποταμός, πᾶς ὄχλος. *Anab.* II. 5, 9. — *To get as few wounds and lose as few lives as possible*, ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. *Anab.* IV. 6, 10. — *Many perplexities*, πολλὰ καὶ ἀμήχανα. *Anab.* II. 3, 18. — *Many good grounds for hope*, πολλαὶ καὶ καλαὶ ἐλπίδες. *Anab.* III. 2, 10. — *Great reluctance*

to rise, πολὺς ὄκνος ἀνίστασθαι. *Anab.* IV. 4, 11.—*They were in great distress*, ἐν πολλῇ ἀπορίᾳ ἦσαν. *Anab.* III. 1, 2.—*Another pretext*, ἄλλη πρόφασις. *Anab.* I. 1, 7.—*Another army*, ἄλλο στράτευμα. *Anab.* I. 1, 9.—*Among another tribe*, ἐν ἄλλῳ ἔθνει. *Anab.* IV. 2, 28.

VIII. But the adjective may be made emphatic by placing it at the end of the sentence (see III. above). E.g. *and they appointed surgeons, eight in number*, καὶ ἰατροὺς κατέστησαν ὀκτώ. *Anab.* III. 4, 30.—*In many fine houses and amid supplies in abundance*, ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι. *Anab.* IV. 2, 22. (Here δαψιλέσι is made emphatic by position at the end of the sentence and by the *chiastic* arrangement.)

Proclitics and Enclitics.

IX. Observe the lists of proclitics and enclitics and the rules for their use. (G. 136–146; H. 111–119.)

X. An enclitic should follow the word with which it is most connected in sense.

E.g. do not write *Cyrus is brave*, Κῦρός ἐστιν ἀγαθός, but Κῦρος ἀγαθός ἐστιν.

Prepositions.

XI. The general uses and meanings of the Prepositions are given in the grammar. (G. 1199–1227; H. 787–808.)

XII. The phrases of the following list may be profitably committed to memory.

1. about midnight, ἀμφὶ μέσας νύκτας.
2. according to law, κατὰ τοὺς νόμους. (Cf. 16.)

3. after this, thereupon (indicating a logical as well as temporal sequence), ἐκ τούτου.
4. after this (indicating merely temporal sequence) μετὰ ταῦτα.
5. armed, under arms, ἐν (or σὺν) τοῖς ὅπλοις.
6. at Cyrus' headquarters (or court), παρὰ Κύρῳ.
7. at daybreak, ἅμα τῇ ἡμέρᾳ.
8. at full speed, ἀνὰ (or κατὰ) κράτος.
9. at the foot of the mountain : (w. verbs of rest) ὑπὸ τῷ ὄρει ; (w. verbs of motion) ὑπὸ τὸ ὄρος.
10. at the king's court, ἐπὶ ταῖς βασιλέως θύραις.
11. before the gods (invoking them, as *'fore God*), πρὸς τῶν θεῶν.
12. before the phalanx, πρὸ τῆς φάλαγγος.
13. by themselves, ἐφ' ἑαυτῶν (or καθ' αὑτούς).
14. by land and sea, καὶ κατὰ γῆν καὶ κατὰ θάλατταν.
15. city by city, κατὰ πόλιν (or πόλεις).
16. contrary to law, παρὰ τοὺς νόμους. (Cf. 2.)
17. daily, καθ' ἡμέραν.
18. for many reasons, διὰ πολλά.
19. for this reason, διὰ τοῦτο.
20. for the most part, as a general rule, ὡς ἐπὶ τὸ πολύ.
21. four deep, ἐπὶ τεττάρων.
22. from very boyhood, εὐθὺς ἐκ (or ἀπὸ) παίδων.
23. in column, κατὰ κέρας.
24. in every way, ἐκ παντὸς τρόπου.
25. in line of battle, ἐπὶ φάλαγγος.
26. in single file, ἐφ' ἑνός.
27. in the power of Cyrus, ἐπὶ Κύρῳ.
28. in the present crisis, for the moment, ἐν τῷ παρόντι.
29. in the time of Cyrus, ἐπὶ Κύρου.
30. in the daytime, μεθ' ἡμέραν (i.e. *after day has come*, not *after day has gone*).
31. in reply to this, in regard to this, πρὸς ταῦτα.

32. meanwhile, ἐν τούτῳ.
33. Menon and his men, οἱ ἀμφὶ Μένωνα.
34. my fortunes, my cause, τὰ παρ' ἐμοί.
35. on horseback (fighting, hunting), ἀφ' ἵππου.
" " (riding, journeying), ἐφ' ἵππου.
36. over a great extent, ἐπὶ πολύ.
37. rapidly, διὰ ταχέων.
38. since, ever since, ἀφ' οὗ.
39. the force opposed to us, τὸ καθ' ἡμᾶς.
40. to do good (or harm) to one's country, εὖ (or κακῶς) ποιεῖν τὴν πατρίδα. (Cf. 41.)
41. to be well (or ill) treated by one's country, καλῶς (or κακῶς) πάσχειν ὑπὸ τῆς πατρίδος.
42. to bring slanderous reports to the king about Cyrus, Κῦρον διαβάλλειν πρὸς βασιλέα.
43. to be in good (or ill) repute among the soldiers, εὖ (or κακῶς) ἀκούειν ὑπὸ τῶν στρατιωτῶν.
44. to come to a conference with him about something, εἰς λόγους αὐτῷ συνέρχεσθαι περί τινος.
45. to consider all-important, περὶ παντὸς ποιεῖσθαι.
46. to consider more important, περὶ πλείονος ποιεῖσθαι.
47. to consider most important, περὶ πλείστου ποιεῖσθαι.
48. to mount one's horse, ἀναβῆναι ἐπὶ τὸν ἵππον.
49. to retreat facing the foe, ἐπὶ πόδα ἀναχωρεῖν (or ἀνάγειν).
50. to the extent of one's ability, εἰς (or κατὰ) δύναμιν.
51. to wheel to the right, ἐπὶ δόρυ ἀναστρέφεσθαι.
" " to the left, παρ' ἀσπίδα ἀναστρέφεσθαι.
52. toward evening, ἀμφὶ δείλην.
53. toward the east (the north), πρὸς ἕω (ἄρκτον).
54. two abreast, εἰς δύο.
55. upon this, next, ἐπὶ τούτοις. (Cf. 3.)
56. while further off, at a greater distance, ἐκ πλείονος.
57. while, ἐν ᾧ. (Cf. 32.)
58. with God's aid, σὺν τοῖς θεοῖς.

Conjunctions and Other Particles.

(Cf. H. 1037–1056.)

XIII. Conjunctions are of two kinds, *coördinative* and *subordinative*. The uses of subordinative conjunctions are treated in the Exercises on the syntax of dependent sentences, and the grammatical rules are there cited.

XIV. Coördinative conjunctions are of six kinds:

a. *Copulative:* καί, τέ, *and;* οὐδὲ, μηδέ, *and not.*
b. *Disjunctive:* εἴτε, ἤ, *either* (*or*); οὔτε, μήτε, *neither* (*nor*).
c. *Adversative:* ἀλλά, ἀτάρ, *but, still, nevertheless;* αὖ, *moreover, on the other hand;* μέντοι, *however;* μέν, δέ.
d. *Casual:* γάρ, *for.*
e. *Concessive:* καίτοι, *although.*
f. *Consecutive* or *inferential:* ἄρα, δή, νύν, οὖν, τοίνυν.

Note. The latter (f) are not always real conjunctions, but are sometimes *intensive* or *confirmatory particles*, of which there are furthermore: γέ, μήν, πέρ, μά, νή, and the interogatives ἆρα, ἦ and πότερον . . . ἤ.

XV. The common copulative conjunction for words and clauses is καί. τέ is used in Xenophon only to join sentences. (A very few exceptions occur.)

XVI. καί . . . καί is used when two words or ideas are *paired off*, i.e. are set forth as balancing each other, and equivalent in importance. τέ . . . τέ may be used in the same way to join sentences and phrases.

XVII. καί . . . καί is used especially in phrases of a general character, — a sort of *formula*, — chiefly with

omitted article. E.g. *land and sea, wives and children, day and night, gods and men.*

XVIII. τέ . . . καί connects a pair of words or ideas of which the second is set forth as an essential supplement to the first, and as more important for the context. (Not necessarily more important in itself.) E.g. φίλους τε ἐνομίζομεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων, *we not only treated them as friends* (generally), *but* (what is more important for my argument) *we did not forcibly take any of their property. Anab.* V. 5, 18.

XIX. When more than two words or ideas are connected the conjunction must be repeated with each. E.g. (*lacking*) *feet, hands, and eyes,* καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν. *Anab.* I. 9, 13.

XX. ἀλλά and ἀτάρ (the former is much more frequent) are strongly adversative. They often come after a negative sentence to correct a mis-statement.

XXI. For ὁ μέν . . . ὁ δέ see G. 981–983 ; H. 654, a–e. μέν is placed after a word to mark it as in contrast with one to which δέ is affixed in a following clause.

XXII. δέ is often used without much contrasting or adversative force, — often without a preceding μέν. δέ is then essentially a copulative conjunction, differing from καί in that it marks what it connects as something *new* and *different from what has preceded.* It may then often be translated by *while* or *and*, or be omitted in English.

XXIII. Independent sentences are, in Greek, usually connected by coördinative conjunctions. These are often to be used even where the English contains no

conjunction. (See XXII., above, last part.) This rule, however, is not inflexible. Sentences beginning with an adverb of place, as *ἐντεῦθεν*, *ἐνταῦθα*, or a demonstrative pronoun, may often omit any other connective.

XXIV. The uses and meanings of the interrogative particles are stated in G. 1603–1606 ; H. 1015–1018.

XXV. Of the other particles those most used are *γέ*, *δή*, and *οὖν*. These express what is conveyed in English by various intensive and corroborative phrases. E.g.

at least at any rate to be sure	*γέ*.	evidently naturally you see now surely	*δή*.

accordingly consequently in fact of course therefore so	*οὖν*.

XXVI. Particles should sometimes be used in the Greek sentence where in the English there is no equivalent expression, but where a speaker would convey by tone of voice the meaning or feeling contained in the Greek particle. (Cf. XXII. and XXIII., above.)

XXVII. Notice that the following conjunctions and particles are *postpositive ;* i.e. they have the *second place* in the sentence. If *μέν* is used with another post-

positive, the latter stands *third* in the sentence. E.g. *οἱ μὲν οὖν* : :

ἄρα, αὖ, γάρ, γέ, δέ, δή, δήπου, δῆτα, μέν, μέντοι, μήν, νύν, οὖν, πέρ, πώ, τέ. Also the modal adverb *ἄν.*

XXVIII. Great accumulations of particles are found in some late writers, as Lucian, but are rare in Xenophon and in Attic prose narrative generally.

PART FIRST.

SYNTAX OF VERBS.

Lesson I. The Review at Tyriaeum.

FINAL CLAUSES.

G. 1362, 1; 1364; 1365.
H. 880; 881, a, b, c.

[A numeral set after a word shows that the note applies to that word alone; set before a word, it shows that the note applies to the whole phrase.]

[1]On hearing that Cyrus was approaching [2]at the head of a large army to make war upon the Cilicians, Syennesis, king of the Cilicians, sent his wife with[3] money to Cyrus' camp,[4] in order to make[5] him his friend. The Cilician queen,[6] who for many days accompanied[7] the army in[8] her traveling-carriage, once asked Cyrus to show her his army.

So[9] Cyrus made a review of his whole army in the plain near[10] the city of Tyriaeum, while[11] the Cilician queen, driving by in her carriage, inspected the Persians and the Greeks. In order to exhibit to the queen the efficiency of the Greeks and their [12]mode of warfare, Cyrus gave orders through[13] his interpreter to the Greek generals [14]to couch their spears for the charge and advance as if for battle. When, now, the

Cilician queen saw the Greeks [14]with spears atilt [15]coming on and running with shouts toward[16] the Persian camp, and saw the barbarians running away in fright, she fled from her carriage in great alarm. And the fear of all the barbarians was so great that[17] even the marketmen forsook their wares and ran away. Cyrus, however, was much pleased when[1] from his chariot he saw[1] the [18]brilliant discipline of the Greeks, who ran with laughter to[19] their tents, while[11] the barbarians feared them and were fleeing from them; for he was taking the Greeks [20]with him that he might not be forced to wage a long war with the king, but that he might destroy his great power in one battle.

[*Anab.* I. 2, 12–20.]

1. aor. partic., G. 1563, 1; H. 968.

2. *leading.*

3. G. 1565; H. 968, b.

4. omit "camp." *παρά*, acc.

5. mid., G. 1242, 2; H. 813. omit "his."

6. omit "queen."

7. imperf., dat.

8. *ἐπί*, gen.

9. *οὖν.* see Intr. XXVII.

10. *πρός*, dat.

11. see Intr. XXII., *ἡ δέ.*

12. *custom in* (*εἰς*) *battle.*

13. *διά*, gen.

14. *προβαλέσθαι τὰ ὅπλα*: a phrase taken from the drill in the manual of arms. It included adjustment of the shield also. It is difficult to render in English in words which unite precision with the terseness of a military order. "Present arms," which has been often given, is wrong. "Charge bayonets" gives the correct idea, but is too modern and suggestive of muskets.

15. G. 1582; H. 982.

16. *πρός*, acc.

17. *ὥστε*, G. 1450; H. 927.

18. *brilliancy and discipline.*

19. *ἐπί*, acc.

20. omit.

Lesson II. Cyrus and Syennesis.

Clauses with ὥστε denoting Result.

G. 1449; 1450; 1451.
H. 927; 953.

Since[1] the way to Cilicia led up, steep and narrow, through[2] lofty mountains, and was impassable,[3] even for a whole army, if[4] a few men[5] defended the pass at[6] the summit, Cyrus did not[7] dare to move forward from the plain against[8] the heights until[9] it was reported that[10] the enemy had abandoned them. For, [11]on hearing that Menon, whom Cyrus had ordered to escort the queen homeward, was inside the mountains, King Syennesis had hastily withdrawn to a fortified castle, and most[12] of the inhabitants had followed their king, when they heard that[13] Cyrus' army was approaching. Menon's soldiers, however, were so enraged at the Cilicians that they sacked the whole city of Tarsus, because a hundred of their hoplites who had [14]lost their way in the mountains had been slain by the enemy.

[15]As soon as Cyrus, however, arrived at Tarsus, wishing to be at peace with Syennesis, he begged the queen to persuade her husband to have an interview with him.

After they had mutually given presents to each other and Cyrus had promised that[16] he would not permit his soldiers[17] to do any more[18] harm to Syen-

nesis' country, they concluded a peace and friendship with one[19] another.

[*Anab.* I. 2, 23–27.]

1. ἐπεί w. indic. (or gen. abs.).
2. διά, gen.
3. *impossible to enter.*
4. εἰ w. indic. (or gen. abs.).
5. omit.
6. ἐπί, gen.
7. write οὐ πρόσθεν.
8. ἐπί, acc.
9. πρίν, indic., G. 1471, 2; H. 924, a.
10. ὅτι w. opt. perf.
11. see Lesson I. n. 1.
12. use the article.
13. ὅτι w. ind. or opt. (or use partic. construction), G. 1583; H. 982.
14. aor. of πλανᾶσθαι.
15. ἐπεὶ τάχιστα or ἐπεὶ πρῶτον.
16. use fut. inf.
17. omit.
18. μηκέτι.
19. dat. or πρός, acc.

Lesson III. Mutiny of the Greek Soldiers.

INDIRECT DISCOURSE.

G. 1475; 1476; 1479; 1480; 1481; 1482; 1483; 1484; 1485; 1486; 1522; 1523.
H. 852; 853; 854; 855; 861; 928; 930; 931; 932; 933; 934.

[1]At the time when Cyrus hired the Greeks [2]for his army, he had told them that the expedition would be against the Pisidians, for the purpose of expelling them from their[3] country.

When,[4] now, he ordered the army to march onward from Tarsus, the Greeks were unwilling to follow him longer, but were very desirous to return home, since they suspected that he was taking the field against the king. Therefore Cyrus was compelled to remain a long time in Tarsus with his army. Clearchus, the most distinguished of the Greek generals, thought at first [5]that he would compel the Greeks to go forward. But

when he [6]tried to lead the Greek army on, he barely escaped [7]being stoned to death. For the soldiers were so angry at him that, running up from all sides, they [8]hurled stones at him, and forced him to flee most speedily, [9]to avoid a miserable death at the hands of his soldiers.

[*Anab.* I. 3, 1–3.]

1. ὅτε or ὁπότε.
2. omit.
3. article.
4. ἐπεί.
5. His thought was, "I shall compel"; here fut. opt.* So, also, in the first sentence, *would be.*
6. imperf. *was* (for) *leading on*, G. 1255; H. 932.
7. use μή w. aor. inf. pass.
8. translate, *they threw* (pelted) *him* (acc.) *with stones* (dat.).
9. *that he might not die miserably.*

Lesson IV. Clearchus' Speech to his Soldiers.

SUPPLEMENTARY PARTICIPLE. PARTICIPLE IN INDIRECT DISCOURSE.

G. 1588; 1589.
H. 982.

[1]After Clearchus had been ill-treated in this[1] way, he called together his soldiers to[2] a public meeting and, [3]breaking into tears, he said to them: "Soldiers! You see that I am greatly grieved at what has taken place. You know that I have[4] stood in friendly relations to Cyrus ever since I was banished from Sparta. For he [5]not only received me at that time as a guest, but[5] I also[5] obtained from him the money with[6] which

* The future optative occurs less frequently than other forms of this mood. Xenophon, however, uses it 141 times, in 75 of which it stands in indirect discourse with ὅτι or ὡς. "Hence it becomes the teacher's duty to require diligent practice on this form, as it otherwise easily gets to lead a rather shadowy existence in oral and written exercises." A. Joost, *Sprachgebrauch Xenophon's*, p. 204.

I was able to hire and support you; and [7]all that I have expended on the army [8]up to the present time I have received from him. [9]In consequence of this we were able to carry on war for several years in the Chersonesus in behalf of the Greek cities, and to drive their enemies, the Thracians, out of that country. You remember that the Greeks [10]of that region greatly honored us and voluntarily gave us provisions and pledges of friendship. We performed such deeds because Cyrus gave us the necessary money. Therefore it seemed to me proper [11]to join with Cyrus in this campaign, that we might requite him for the good[12] he has done[12] to us. However, since you have resolved not to follow him any longer, I shall march with you. [13]Let no one of you think that I, [14]a Greek, will abandon you Greeks, my friends and comrades."

[*Anab.* I. 3, 3–7.]

1. "after, etc." = ἐπειδὴ . . . ἔπαθεν τοιαῦτα.
2. εἰς.
3. aor. partic.
4. φιλικῶς ἔχοντα, dat.
5. τε . . . καί. Intr. XVIII.
6. ἀπό, gen.
7. omit "all." "that" = ὅσα.
8. εἰς τὸ νῦν.
9. ἐκ τούτου. Intr. XII. 3.
10. ἐκεῖ, attrib. position.
11. συστρατεύεσθαι.
12. see Intr. XII. 40. "for the good, etc." = ἀνθ' ὧν εὖ ἐποίησεν ἡμᾶς.
13. imperative, μηδείς.
14. = *being a Greek.*

Lesson V. Clearchus acts in Cyrus' Interest.

OBJECT INFINITIVE.

G. 1518 ; 1519 ; 1520 ; 1525.
H. 946 ; 948 ; 851.

The Greeks were all greatly delighted at these words of Clearchus, — since they supposed he was speaking the truth, — for they shrank from taking the field against the king, with whose vast land they were [1]as yet unacquainted and whose power they feared. Therefore many of the soldiers whom Xenias the Arcadian and Pasion the Megarian commanded resolved to leave their leaders and [2]take up their quarters in Clearchus' camp.

When Cyrus heard this, he was much troubled, and begged Clearchus to come to[3] him, that they might consult about the present situation. For, since the Greeks refused[4] to march forward, he was in great perplexity. Clearchus, now, told the messengers [5]whom Cyrus sent, speaking openly, so that all the bystanders heard, that he [4]would not go to Cyrus. However, by a messenger whom he [6]secretly sent to him, he bade him not to be discouraged, but to summon him again to his presence ; and at the same time he promised him that he would induce the Greeks to march onward. But when the next messenger came he gave the same answer. Then he again called the Greeks together to an assembly, and showed them that they were in a critical situation since they were unwilling to proceed farther. For Cyrus [7]would give them

no[8] more pay since[9] they were not his soldiers, but he seemed [10]rather on the other hand to be now a very dangerous enemy because[11] he believed he had been unjustly dealt with by them. Therefore it was necessary that all should look out for[12] their own greatest security, their supply of provisions, and their safe return home.

[*Anab.* I. 3, 7–9.]

1. *not yet acquainted.*

2. *encamp near Clearchus.* παρά, acc.

3. πρός, acc.

4. οὐκ ἔφασαν w. fut. inf.; so below, "would not go" = οὐ φαίη, ind. dis.

5. omit "sent." say simply *from Cyrus*, attrib. position.

6. λανθάνειν w. partic., G. 1586; H. 984.

7. fut. infin. write this and the two following principal clauses in inf., w. subj. acc., depending on an implied λέγων, G. 1525; H. 613.

8. = *no longer.*

9. ὅτι with pres. opt.

10. μᾶλλον δ' αὖ.

11. partic., G. 1563, 2; H. 969, b.

12. ὅπως w. fut. ind., G. 1372; H. 885. write *that they shall be . . . that they shall have . . . that they shall return*, etc. "own" = *themselves*, αὐτοί.

Lesson VI. The Greeks are persuaded.

INDIRECT QUESTIONS.

G. 1479; 1490; 1011; 1012; 429; 436.
H. 930; 1010; 1015; 1016; 1017.

After Clearchus had spoken, the Greeks meditated on what was to be [1]done. [2]Some said one thing, others other things. Clearchus, however, declared that he would no longer be a general, but that he would obey [3]any man chosen by the whole army. As they now perceived that it was impossible to return against the

will of Cyrus,[4] they resolved to send delegates to him that these might ask him [5]for what purpose he had hired them, [6]where the expedition was going, and against whom he was waging war ; and that they might tell him that they were willing to make an expedition similar to[7] the one into Cilicia, but that they would not follow him on[8] a greater and more dangerous enterprise, but begged him to dismiss them [9]from his service.

Cyrus answered the envoys that in the vicinity of the Euphrates river, Abrocomas had collected a large army to fight him, and he wished to take the field against *him*, in order to inflict punishment on this [10]man whom he hated. At the same time he also promised that he would give the Greeks higher pay. [11]Although the Greeks now suspected that Cyrus was making the expedition against the king, still they resolved to follow him.

[*Anab.* I. 3, 13–21.]

1. verb. adj. in τέος.
2. ἄλλοι ἄλλα.
3. = *the man*, attrib. pos. for "chosen."
4. gen. abs. w. ἄκων.
5. ἐπὶ τίνι.
6. *whither he was making the campaign.*
7. use οἷός περ assimilated to case of omitted antecedent. *similar to that kind* (τοιούτῳ, here omitted), *such as* (οἵῳ περ) *they made into C.*
8. εἰς.
9. omit.
10. *this personal enemy.*
11. καίπερ w. partic.

✗ Lesson VII. A Quarrel in the Greek Camp.

OBJECT CLAUSES AFTER VERBS OF FEAR, CAUTION, AND DANGER.

G. 1378.
H. 887.

The army was encamped on the Euphrates river opposite the city of Charmande[1] [2]after a march of many days through the desert. At this place some of Menon's and Clearchus' men were quarreling among themselves,[3] and Clearchus [4]put an end to their strife [5]by flogging [6]one of Menon's men whom he judged to be to blame for the quarrel. When, now, Clearchus [7]not long afterward was riding back through Menon's camp, he was pursued by many soldiers who shouted and threw stones,[8] so that he was nearly stoned to death. As soon as he had escaped from his pursuers and got safe to his own soldiers he gave the order "To arms!" He was so angry at what had occurred that at once with fifty horsemen he rushed against Menon's army [9]intending to attack it, and gave no heed to Proxenus, who, when he saw Clearchus riding at them[10] with his cavalry, led *his* regiment in between the opposing parties and begged Clearchus not to advance farther. ✗ [11]Just then Cyrus arrived and exhorted Clearchus to control himself, fearing that these comrades would get into hand-to-hand conflict. He told them that all his barbarians were[12] hostile to the Greeks [13]because [14]the latter had been given the preference by him on account of their efficiency. And he said there was reason to fear that the barbarians, [15]in case they should see the Greeks fighting one another, [16]would

rush in from all sides and [17]cut both him and them to pieces.

[*Anab.* I. 5, 11–17.]

1. apposition, not gen.
2. *having marched many desert marches.*
3. ἀλλήλοις.
4. *stopped them contending*, G. 1580; H. 981.
5. partic.
6. begin with the rel. *what man of Menon's he judged,* ὃν ἔκρινεν ἄνδρα Μένωνος αἴτιον εἶναι.
7. οὐ πολὺ (or πολλῷ) ὕστερον.
8. dat.
9. fut. partic. omit "its."
10. omit.
11. τυγχάνειν w. partic., G. 1586; H. 984.
12. ind. dis., εἶεν.
13. διά w. τό and inf. perf. pass.
14. τούτους.
16. partic.
17. aor. opt.

Lesson VIII. Approach of the King.

POTENTIAL OPTATIVE. OPT. IN WISHES. SUBJ. IN EXHORTATIONS.

G. 1327; 1328; 1329; 1344; 1507.
H. 866; 870; 872; 963.

On the third day of their march [1]through Babylonia Cyrus heard from deserters that the army of the king was approaching. He also ascertained where the king now was,[2] how large his army was, and what generals commanded it.[6] He now summoned the Greeks again [3]to consult with them about the battle; and first he spoke as follows:

"Greeks,[4] even without you I should have no lack of men sufficient to fight this battle, [5]so far as number, at least, is concerned. But I have perceived that the men of your race are braver and more intelligent than the barbarians. O may you fight now in a manner worthy of your reputation.

"But, being myself a Persian, I should be ashamed to tell you what sort of persons[6] the men [7]in this country really are. Let us not fear their great multitude. You will hear them come on, to be sure, with loud shouts. But [8]when they see that you stand firm against this, they will make no further resistance. I promise to send home immediately after the battle [9]any one of you that desires it;[6] and I would give him so much money [10]that he would become an enviable man at home. Those, however, [11]who choose to remain [12]in my service I would make satraps[13] of my empire."

[*Anab.* I. 7, 1–4.]

1. prepositional phrase in attrib. pos., G. 952, H. 600, 666, a, c.
2. see Lesson VI.
3. see Lesson I.
4. *O Greeks* (voc.).
5. *τὸ κατὰ πλῆθος εἶναι*, G. 1434, 1435; H. 956, a.
6. omit.
7. see n. 1.
8. partic.
9. *τὸν βουλόμενον.*
10. *ὥστε* w. potential opt., G. 1454; H. 927, a.
11. partic.
12. *παρά*, dat.
13. G. 1077; H. 726.

Lesson IX. Cyrus and Gaulites.

Future Conditions.

G. 1403; 1408; 1383.
H. 898; 899; 900; 1019; 1021.

When Cyrus had spoken thus[1] a certain Gaulites [2]from Samos said: "Even if you should wish to do all that you have promised us, you might after the battle not be competent[3] to carry it out." [4]To this Cyrus replied as follows: "My friends, if you will consider the magnitude of this empire, you will discover that

men cannot inhabit [5]the parts toward the north on account of the cold nor those toward the south on account of the heat; so vast is the king's domain. [6]In this great empire the satrapies [7]which are so numerous are now governed by my brother's friends. But if I conquer the king, will it not be better [8]for me to appoint you, my allies, [9]to these satrapies than to allow the king's friends to administer them? Especially since I have learned [10]that you are braver than the best of the barbarians, and that you are faithful to me."

[*Anab.* I. 7, 5–8.]

1. τοιαῦτα.
2. *a Samian.*
3. οἷός τε, G. 1024, b; H. 1000.
4. see Intr. XII. 31.
5. τὰ μὲν . . . τὰ δὲ.
6. part. gen., *the satrapies of this great empire.*
7. partic.
8. dat.
9. *appoint as satraps of these.*
10. see Lesson IV. "learned" = ᾔσθημαι.

Lesson X. Proposal to make Ariaeus King.

USE OF THE TENSES.

G. 1250; 1258; 1259; 1260; 1261.
H. 822; 824; 836; 837; 841.

The Greeks were sore troubled[1] when on the next day they learned[2] from Procles, the governor of Teuthrania, that Cyrus had fallen, fighting with his brother Artaxerxes, and that Ariaeus had [3]moved back to his previous camp-ground and was[4] at this time about[4] to lead his force back to Ionia. But [5]since they, though few, had beaten[5] and [5]put to flight the greatly superior numbers of the king, the Greek generals did not wish to follow him thither, but desired to march against

Babylon. Therefore Clearchus sent messengers to Ariaeus and besought him to take the field with them against the barbarians, promising [6]to make him king of Persia.[7] While, now, the Greeks were preparing a meal [8]there on the battle-field by kindling fires with[9] the wooden weapons of the enemy, and by roasting the flesh[10] of the oxen and asses which[11] they had[12] used as draught-animals, — for they had[13] all been without food since the day before, — there came envoys from the Persians to the Greek generals, ordering them to give[14] up their arms and entreat the king for[15] forgiveness.

[*Anab.* II. 1, 3-15.]

1. aor.
2. ἀκούσαντες w. gen. and ὅτι.
3. aor.
4. pres. opt., G. 1254; H. 846.
5. aor. partic.
6. fut. infin.
7. *of the Persians.*
8. *where* (οὗ) *the battle took place.*
9. dat.
10. plural.
11. G. 1183; H. 777.
12. aor. In a dependent sentence the English pluperfect is usually to be rendered by the Greek aorist.
13. imperf. see G. 1258; H. 826.
14. aor. partic. omit following "and."
15. *to have forgiveness for them.* "them" = ἑαυτοῖς, indirect reflexive, G. 993; H. 683, a.

Lesson XI. Refusal to Surrender.

Complex Sentences in Indirect Discourse.

G. 1497, 1, 2; 1499; 1503, N.
H. 931; 932, 1, 2; 937.

Clearchus [1]chanced to be [2]busy sacrificing at the time when the king's envoys came to persuade the soldiers to deliver up their arms.

The other generals, now, who were conversing with the Persian ambassadors, [3]refused to deliver up their arms to the Persians, [4]lest they might afterward be deprived [5]of their lives. Phalinus, however, a Greek, who was one of the envoys, strongly advised the generals to go to the king's court that he might [6]grant them pardon. While,[7] now, the generals were still conversing with Phalinus about these matters, Clearchus came up, after he had finished his sacrifice. He bade Phalinus [8]give them his best counsel, since[9] he was a Greek and they were[10] also Greeks themselves, telling him that it would some day be related [11]all over Greece that Phalinus, as[12] ambassador of the king, had given the Greeks his best advice when they were in great embarrassment and had sought his counsel, and it would procure him honor for[13] all time. But when Phalinus [14]answered evasively, Clearchus told him that they would not surrender their arms, but would keep them, that they might either, as friends, help the king the more, or might, as enemies, better defend themselves against the Persians.

[*Anab.* II. 1, 7–23.]

1. τυγχάνειν w. partic., G. 1586; H. 984.
2. *be about a sacrifice.*
3. see Lesson V. n. 4.
4. see Lesson VII.
5. acc., G. 1069, 1239; H. 724, a.
6. *have forgiveness for them.*
7. see Intr. XII. 57.
8. *advise them the best*, G. 1054; H. 716, 621, a.
9. partic.
10. partic. dat.
11. *in all Greece.*
12. ὤν.
13. εἰς.
14. *answering evaded.*

Lesson XII. Tissaphernes offers Friendship.

OBJECT CLAUSES AFTER VERBS OF STRIVING, ETC.

G. 1372.
H. 885 ; 886.

While the Greeks were still remaining in the villages of Babylonia, several[1] Persians rode up to the Greek camp, [2]accompanied by many servants. Tissaphernes, with an interpreter, was also among them. When now the generals had come together [3]to meet them, Tissaphernes spoke [4]somewhat as follows : "Ye Greeks, I, as[5] a neighbor to your native land, am also kindly disposed toward you ; and, as you have got into [6]great difficulties, I am very desirous to rescue you and bring you back to Greece, that by[7] so doing I may show a kindness to that country. Now I have greatly aided the king and have [8]done him many favors, [7]since I was the first[9] to bring[7] him news about the expedition of Cyrus, and since I fought bravely for the king in the battle at Cunaxa. Accordingly I hope to bring it about that the king will let you off, and I promise you that I will [10]see to it that you return safe to your fatherland. Before[11] the king, however, decides [12]the matter, he wishes to know why so many Greeks fought against him in that battle. [13]For this reason he sent me to you that I might question you about this and report to him. Therefore do you now answer with moderation, that I may easily induce him [14]to let you march away."

[*Anab.* II. 3, 17–20.]

1. *not a few.*

2. gen. abs., *many servants accompanying them.*

3. simply *to them*, παρ' αὐτούς.

4. "somewhat as follows" = τοιάδε.

5. see Lesson XI. n. 12.
6. *many and difficult* (*things*).
7. partic.
8. perf. see also Intr. XII. 40, G. 1073–4; H. 725, a.
9. G. 926, last part; H. 619 and a.
10. ἐπιμελεῖσθαι. use fut. inf.
11. πρίν w. inf., G. 1470; H. 924, a.
12. omit.
13. see Intr. XII. 19.
14. simply ἀφιέναι, or ἐᾶν ἀπιέναι.

Lesson XIII. Treaty with Tissaphernes.

INDIRECT DISCOURSE AFTER VERBS OF PERCEPTION, KNOWLEDGE, AND REMEMBRANCE.

G. 1588; 1591.
H. 982; 929.

Thereupon Clearchus answered Tissaphernes [1]to the following effect: "Persians, you know that Cyrus pretended to be making a campaign against the Pisidians in order to drive from their[2] land these [3]predatory fellows who were greatly[4] annoying his satrapy.[5] Thus Cyrus led us on into the interior [6]while we supposed that the campaign [7]would be against that tribe. But when, on marching farther, we saw that he was taking the field against the king himself, we were all, both Cyrus and ourselves, in [8]such great dangers, being [9]in the midst of enemies, that it was impossible to abandon him, [10]especially since in the previous time he had been constantly [11]treating us with great kindness. Now, however, since Cyrus has been slain in the battle, we wish [12]to get safe back to Greece as soon as possible. Therefore we neither intend to fight with King Artaxerxes for the sovereignty nor do we wish to do harm to his country. But [13]if we ourselves are unjustly treated, we shall defend ourselves as valiantly as possible."

[14]Three days afterward Tissaphernes returned to the Greek army [15]with the announcement that the king had conceded to him permission[16] to lead the Greeks forth from his territory. Thereupon they made a treaty, swearing by[16] the gods,[17] the Greeks, that they would make their march as through the country of[18] friends, and the Persians that they would guide them and supply them with[16] provisions.

[*Anab.* II. 3, 21–29.]

1. see Lesson XII. n. 4.
2. the article.
3. οἱ λῃζόμενοι. omit "fellows."
4. *much*, πολλά.
5. dat.
6. partic. pres.
7. fut. opt. (or inf.).
8. τοσούτοις.
9. ἐν μέσῳ w. gen., or μέσοις ἐν τοῖς πολεμίοις.
10. ἄλλως τε καί, w. pres. partic.
11. see Intr. XII. 40. *doing us much good.*
12. ἀποσῴζεσθαι εἰς.
13. G. 1403, 1404; H. 898.
14. = *on the third* (*day*) dat.
15. partic.
16. omit.
17. acc., G. 1049; H. 712.
18. *friendly.*

Lesson XIV. Death of the Generals.

OBJECT CLAUSES AFTER VERBS OF EFFECTING, ETC.

G. 1372.
H. 885, a and b; 886.

Tissaphernes, being a [1]perfectly godless and wicked man, [2]had only one thing in view, namely,[3] [4]the destruction of the Greek army. He accordingly arranged to have the generals and captains come[5] to his headquarters; and in order to deprive the Greek army of all its commanders,[6] he made every preparation that not one of them should escape, but that all should

perish at the same time. For this purpose he gave orders that the captains should wait before the doors, but that the generals should be brought alone into his presence.[7] [8]As soon as the five generals had gone in, Persian soldiers [9]rushed upon them from all sides and seized them. [10]At the same signal many Persian horsemen charged upon the captains and soldiers who were standing before the entrance, and cut them down. From their camp the Greeks saw [11]with surprise that [12]small groups of cavalry were galloping through the plain, and they did not understand why they did so. Therefore they were utterly horrified[13] and indignant[14] when they saw Nicarchus of Arcadia fleeing wounded into the camp and they learned[15] from him that all the rest, generals as well as soldiers, had been treacherously slaughtered by Tissaphernes.

[*Anab.* II. 5, 31–34.]

1. "perfectly, etc.," both adjs. in superlative.

2. "had in view" = saw = ὁρᾶν or σκοπεῖν; "only one thing" = τοῦτο μόνον.

3. omit.

4. write *that he might destroy*, ὅπως w. fut. ind. In this lesson be careful to distinguish pure object clauses (G. 1372; H. 885) from final clauses (G. 1362; H. 881), and from clauses containing an object inf. with subject acc. (G. 1519; H. 948).

5. inf. w. subj. acc.

6. = *he prepared everything*, παρασκευάζεσθαι πάντα w. ὅπως and fut. ind.

7. = *to himself*, παρ' ἑαυτόν.

8. ἐπεὶ δὲ τάχιστα.

9. ἐπιφέρεσθαι w. dat.

10. ἀπό.

11. partic.

12. = *scattered horsemen*, σκεδάννυσθαι.

13. aor.

14. imperf.

15. = *learned by inquiry*.

Lesson XV. The Greeks do not despair.

OBJECT INFINITIVE. INFINITIVE WITH ARTICLE.

G. 1519; 1547; 1549.
H. 948; 959; 960; 963.

[1]At daybreak the generals [2]who had been elected on the previous day called the army together to an assembly, in order to [3]give the soldiers needful instructions. Xenophon was especially eager to encourage them, showing them that they had [4]many good grounds for expecting deliverance. In fact their situation was better than the Greeks had at first supposed.

For [5]as long as they had maintained friendly relations with the great king, Tissaphernes, though[6] he had taken his oath and given his right hand as a pledge that he would guide the Greeks and lead them safely back to their homes, had yet never ceased [7]to intrigue against them and, [8]in violation of his oaths, had even put their generals to death. [9]During this time, however, the Greeks had purchased their provisions [10]at a high price [11]in the market [12]which the Persians had provided for them, and, abiding by their oaths, had refrained [13]from all pillage [14]or from doing any wrong to the king's subjects; and so, at that time, the majority of the Greeks no longer had anything [15]with which to buy provisions or anything else.

[*Anab.* III. 1, 15–25.]

1. see Intr. XII. 7.
2. attrib. partic., G. 1559; H. 965, 667, a.
3. write *to teach the soldiers the necessary (things)*.
4. = *many and beautiful hopes of deliverance.*
5. ἕως w. ind.
6. καίπερ w. partic.
7. see G. 1580; H. 981.

8. "in violation, etc." = *having violated*. aor. partic.
9. ἐν.
10. gen., *for much money*.
11. ἐκ.
12. relative assimilated (or attracted), G. 1031; H. 994.
13. τοῦ w. inf. "all" = *anything*.
14. write *and*.
15. ὅτου (οὑτινος) w. fut. ind., G. 1133, 1442; H. 746, 911.

Lesson XVI. Grounds of Encouragement for the Greeks.

OBJECT CLAUSES. CONDITIONAL RELATIVES. GENERAL CONDITIONS.

G. 1372; 1428; 1431, 1.
H. 885, a, b; 886; 913; 914, B.

Now, however, when the Persians themselves had broken the treaty, the Greeks needed [1]to put forth every exertion [2]to avoid getting [3]into the king's power; and, at the same time, it was right for them to take good care to punish the Persians [4]for the evil these had done to them. All the wealth of the Persians, moreover, lay open to competition as prizes, and belonged to the victors. Their forefathers, when Darius and Xerxes once came to subjugate Greece, had conquered the Persians [5]by sea and land and had shown that it is [6]not numbers or strength [7]which brings victory, but that they are victors who [8]with the gods on their side advance against the foe with the [9]more courageous hearts. [10]It was but a short time ago that they had conquered the vastly superior foe [11]because they had more capable bodies than the Persians, and souls more valiant to endure toil and danger.

[12]Even though [13]Ariaeus and his men, who formerly, while Cyrus lived, were their allies, had now gone over to the king, the Persians, though outnumbering them,

had never anywhere tried to stand their ground against the Greeks. Formerly, when the contest was [14]for the sovereignty, they had been courageous toward[15] their enemies, and had advanced with the spirit [16]of their fathers against the numberless hosts of the king's army, though they had hitherto never tested them. Now the contest was for their own salvation, and they knew the cowardice and faithlessness of the Persians, and they had as leaders those who knew that if they should sin against[17] the army they would be sinning against [18]themselves, body and soul, and who had [19]only one thing in view, namely, to deliver the army from the enemies' country and bring it home, or to die gloriously that they might never fall alive into their enemies' hands.

[*Anab.* III. 1, 15–47.]

1. = *to do everything.*
2. "to avoid" = final clause, *in order not to.*
3. see Intr. XII. 27.
4. ἀνθ' ὧν ἐποίησαν κακῶν ἑαυτούς.
5. see Intr. XII. 14.
6. οὔτε . . . οὔτε.
7. attrib. partic. "brings" = *makes.*
8. = *with the aid of the gods.* see Intr. XII. 58.
9. = *more courageous in heart,* dat. of respect.
10. write *it was not yet a long time since* (ἀφ' οὗ).
11. partic. see n. 9.
12. καὶ εἰ δέ.
13. see Intr. XII. 33.
14. ὑπέρ or περί, gen.
15. πρός, acc.
16. use adj., σὺν τῷ πατρίῳ φρονήματι.
17. περί, acc.
18. *against their own souls and bodies.*
19. see Lesson XIV. n. 2.

Lesson XVII. Speech of Cleanor.

INDIRECT DISCOURSE. SUPPLEMENTARY PARTICIPLE.

G. 1497 ; 1582 ; 1588.
H. 928 ; 980 ; 982.

Thereupon Cleanor from Orchomenos, who had been elected by the Arcadians in place of Agias, spoke as follows: "Soldiers! We now perceive that the Persians are godless and faithless. You all remember that Tissaphernes [1]called himself a friend [2]to Greece, and said that he [3]deemed it of great importance to show a kindness to our country by rescuing us; and you remember that he swore and gave his hand as a pledge that he would lead us safely back to Ionia. Furthermore[4] you heard from Clearchus, when he came back to our camp from Tissaphernes, that Tissaphernes had even made him his companion at dinner. Now, however, we see that he did [5]all this in order to destroy us.

"For, [6]without reverencing the gods [7]who punish perjury,[8] or fearing Zeus, the defender of strangers, he has broken his oaths and [9]has arrested and put to death even his guest-friend, Clearchus. Ariaeus, too, [10]has shown himself the most faithless of all men.[11] You saw that Cyrus honored him most of all; you know that Clearchus even wished to seat him [12]on the royal throne; you heard him swear, himself, not to betray us, but to march back to Ionia conjointly with us, as our ally. This man[11] we now see encamping in company with Tissaphernes, as the confederate of Cyrus' [13]bitterest foes, in order to destroy us, [14]who were Cyrus' friends. May the gods punish these faithless

and wicked men! We, however, must take heed [15]that we be not again deceived by them. We must at once advance to battle against them, that we may with God's aid punish them [16]for their murder and treachery."

[*Anab.* III. 2, 1–6.]

1. = *said he was.*
2. gen.
3. see Intr. XII. 45–47.
4. ἔτι δέ.
5. πάντα ταῦτα.
6. partic. οὔτε . . . οὔτε.
7. attrib. partic.
8. gen.
9. partic. omit following "and."
10. = *has become* (aor.) *apparent*, G. 1589; H. 981. use γίγνομαι.
11. ἄνθρωπος.
12. εἰς . . . καθίζειν.
13. superlative of πολέμιος.
14. simply *the friends of Cyrus.*
15. G. 1372; H. 885.
16. gen., G. 1126; H. 744, 745.

Lesson XVIII. Xenophon's Speech.

Final or Purpose Clauses.

G. 1365; 1563, 4.
H. 881; 969, c.

In order to encourage the soldiers, who were greatly grieved at the death of the generals, Xenophon said: "Fellow soldiers! We have [1]many good grounds for expecting deliverance. You know that the gods are[2] friendly to [3]one who keeps his oath sacred, but that they are hostile to one who swears falsely and breaks oaths and treaties. You know also, that the gods are all-powerful. By them the mighty are soon brought low; but the lowly [3]who are in calamity, are preserved by them. [4]As, for example, you know the deeds of our forefathers. [5]In their time the Persians came with a vast army to destroy Athens.

"But the Athenians went to meet them, and, when they conquered them [6]at Marathon, they slew so many of the enemy, [7]that, [8]in accordance with a public vote, [9]even to the present day five hundred goats are sacrificed yearly to Artemis, because the Athenians at that time vowed to sacrifice [10]as many goats as they had slain enemies;[11] and so many goats were not [12]to be found. And when, in the time of Xerxes, ten years[13] later, the unnumbered hosts of the Persians advanced against our fatherland, both their land army and their navy were conquered by our forefathers. We still at the present time see everywhere the trophies which they erected as tokens of their victories and their glory. [14]Above all, our ancestors at that time preserved freedom for themselves and their descendants. For we, who were born and reared in a free state, pay homage only to the immortal gods as masters."

[*Anab.* III. 2, 7–10.]

1. see Lesson XV. n. 4.
2. G. 1588; H. 982.
3. "one who" = attrib. partic. w. article.
4. "as, for example" = *οἷον δή*.
5. see Intr. XII. 29.
6. dat. (or locative), *Μαραθῶνι*.
7. *ὥστε* w. ind., G. 1449; H. 927 and a.
8. *κατά*, acc.
9. *ἔτι καὶ νῦν*.
10. write the rel. clause first, *ὅσους . . . τοσαύτας*.
11. partitive gen.
12. omit "to be."
13. dat., G. 1184; H. 781.
14. write *the greatest* (*is*) *our ancestors*, etc.

Lesson XIX. Mithridates comes as Spy to the Greeks.

INDIRECT DISCOURSE. Πρίν.

G. 1497, 1, 2, w. examples; 1469; 1470; 1471.
H. 932, 1, 2, w. examples; 924 and a.

Xenophon advised the soldiers to burn their wagons and all superfluous baggage before leaving the villages where they were encamped, in order that they might march as swiftly and easily as possible and that [1]the greatest possible number might be [2]under arms. They had already packed up and [3]were just taking breakfast when[4] the Persian general Mithridates, [5]with some horsemen about him,[6] rode up to[7] within hearing distance and told the Greek generals that he, as a [8]faithful and trusted friend of Cyrus [9]while he was alive, was also kindly disposed to the Greeks, and wished to make the journey conjointly with them; and, at the same time, he asked them [10]what their intentions were. Thereupon Chirisophus answered that they wished to march back to Ionia, and [11]if the Persians would let them go, they would [12]do no injury to the country or the inhabitants, but would only collect supplies for themselves; but if the Persians obstructed them, they would defend themselves as best they could. When, now, Mithridates said to them that they could obtain no deliverance [13]without the king's consent, and began to recount to them the toils and perils of the way and of war with the king, they perceived that he [14]had been sent by the king [15]for the purpose of spying upon them.[16] And when they perceived that [17]Mithridates

and his men kept[18] coming up to the Greek soldiers and trying[19] to corrupt them, the generals made a decree [20]that they should in future negotiate no more with the Persians about treaties. So from this time the war was [21]one in which heralds were not received. [*Anab.* III. 3, 1–5.]

1. ὡς πλεῖστοι.
2. see Intr. XII. 5.
3. τυγχάνειν w. partic.
4. ἠνίκα.
5. G. 1565; H. 968 b.
6. what pronoun?
7. εἰς. omit "within."
8. "faithful and trusted" = πιστός.
9. partic.
10. see Lesson VI.
11. The direct discourse was, "If the Persians let us go, we shall, etc." see Lesson III. footnote.
12. see Intr. XII. 40.
13. ἄκων, gen. abs.
14. *was an emissary.*
15. ἕνεκα, gen.
16. omit.
17. see Intr. XII. 33.
18. G. 1253; H. 824, a.
19. G. 1255; H. 825.
20. pres. infin.
21. simply *herald-less.*

Lesson XX. Mithridates' Attack.

CONDITIONAL RELATIVE AND TEMPORAL SENTENCES.

G. 1429; 1430; 1431; 1433; 1434; 1436; 1439; 1464; 1465; 1469; 1471, 1.
H. 912; 913; 914, A, B; 915; 916; 917; 919, a, b; 921; 922; 923; 924.

[1]After this the Greeks set out for[2] the villages beyond the Zapatas river which they had heard were[3] wealthy, and were about twenty stadia distant. And, as Xenophon had advised them, they formed a square for[4] the march, that the pack animals and camp followers might proceed safely, [5]being enclosed by the hoplites. Chirisophus, the Lacedaemonian, commanded

this square,[6] while[7] Xenophon and Timasion, [8]as the youngest of the generals, [9]formed the rear-guard with the light-armed troops. But before the Greek army had advanced far, Mithridates rode up again, [10]as if he were a friend, [11]followed by horsemen, bowmen, and slingers. Suddenly, however, they attacked the Greek rear-guard, discharging their bows and [12]hurling missiles with slings. As the Persians [13]shot farther with their bows and slings than the Greeks, they did much harm to the rear-guard, wounding many of them. They themselves, however, suffered nothing, since the Greeks could [14]not retaliate at all. For, as often as Xenophon and his men wheeled about and pursued the enemy, they fled away as fast as they could. The Greeks could not kill or capture any of the fleeing Persians because they had no cavalry, but they themselves suffered badly, for many of them were wounded by the hostile horsemen who even while fleeing shot backward from their horses. Thus the Greeks marched on very slowly, fighting throughout[15] the whole day, until, toward[16] evening, they arrived [17]at the villages.

[*Anab.* III. 3, 6–10.]

1. see Intr. XII. 4.
2. *ἐπί*, acc.
3. infin., G. 1592; H. 986.
4. *εἰς*.
5. omit "being." write *between* (*ἐν μέσῳ*) *the hoplites*.
6. gen., G. 1109; H. 741.
7. see Intr. XXII. last clause.
8. *being*.
9. "formed the rear-guard" = one verb.
10. *ὡς* w. partic., G. 1574; H. 978.
11. gen. abs., *many horsemen, etc., following*.
12. one verb.
13. participles. *shooting bows and slinging farther*.
14. "not at all" = *οὐδέν*.
15. *ἀνά*, acc.
16. see Intr. XII. 52.
17. *εἰς*.

Lesson XXI. Need of Slingers and Horsemen.

INDIRECT DISCOURSE. HORTATORY SUBJUNCTIVE.

G. 1344 ; 1506 ; 1588 ; 1591.
H. 937 ; 982 ; 930 ; 866, 1.

That night[1] the Greeks were greatly discouraged, for the whole army had suffered much harm from the few bowmen and horsemen of Mithridates. Chirisophus reproached Xenophon, saying[2] that he had not done right[3] [4]in going against the enemy and bringing the whole army into danger. Xenophon did not contradict him, but said to Chirisophus and the other generals :

" Fellow commanders ! We all see that the Persian bowmen shoot farther and their slingers throw farther than our Cretans and javelin-throwers. Furthermore, we saw that the Persian hoplite could not be overtaken by a Greek hoplite, [5]when he had a bow-shot the start of him. [6]We must, therefore, be thankful to the gods that the enemy did not attack us [7]in greater numbers. Now we perceive what[8] we need.[9] We need slingers and cavalry, for with hoplites we are unable to pursue the enemy [10]any considerable distance from the army, because we get into danger ourselves, but can do no[11] harm at all to the enemy. Therefore let us fit out slingers and horsemen [12]this very night. For we have some horses, as I have heard,[13] and [14]it is reported that the Rhodians [15]who are in our army [16]hurl with slings twice as far as the Persians, because they throw [17]with lead bullets. [18]A small number of horsemen and

slingers will suffice to keep off those who are pursuing us, and to harass them severely [19] when they retreat."

[*Anab.* III. 3, 11–16.]

1. gen.
2. omit "saying."
3. ὀρθῶς.
4. partic. pres.
5. write simply, *at a bow-shot's* (*start*).
6. impers., δεῖ ἡμᾶς.
7. "in greater numbers" = *more*.
8. see Lesson VI.
9. personal, δεόμεθα, or impers., δεῖ, both with gen.
10. "any considerable distance" = πολὺ χωρίον.
11. see Lesson XX. n. 14.
12. gen.
13. pres. cf. G. 1253, 1256; H. 827.
14. pers. constr., *the Rhodians are reported*, etc.
15. omit "who are." make the prepositional phrase attributive.
16. "hurl with slings" = one verb.
17. dat.
18. simply *few*.
19. partic. pres.

Lesson XXII. Slingers and Horsemen repulse Mithridates.

INFINITIVE AFTER WORDS OF HINDRANCE, ETC.
INFINITIVE AFTER πρίν.

G. 1549; 1615; 1470.
H. 963; 1029; 924.

These proposals were adopted by the generals, and they immediately selected two hundred slingers and fifty horsemen and gave them [1] everything that they needed. Lycius, an Athenian, [2] took command of the cavalry. Mithridates had wished to prevent the Greeks from reaching [3] those villages. He was, [4] to be sure, disappointed in this, but he did not regret having made the attack. For he had seen that the Greek slingers [5] did not hit any of his men, nor could they overtake any one [6] in the pursuit. So he asked Tissa-

phernes [7]for a thousand horsemen and four thousand slingers and bowmen, promising that he would give the Greeks over to him [8]as prisoners. With this force he wished to attack the Greeks while they were crossing a ravine which was near the villages. But the Greeks were far from neglecting this danger. They started very early on the following day, and before Mithridates made his appearance they had already crossed the ravine. But as soon as *he* crossed the ditch, the trumpet sounded and the Greek slingers and cavalry of the rear-guard wheeled about and advanced against the enemy. Then the Persians turned and fled, [9]though they were much more numerous than the pursuing Greeks. Many of them were slain and some were captured, since the ravine hindered them from going rapidly. [10]In consequence of [11]this defeat the Persians gave the Greeks no more annoyance during this day, but the Greeks marched on [12]in security until they came [13]at evening to a large ruined city on the Tigris.

[*Anab.* III. 4, 1–6.]

1. πάντα τὰ δέοντα.
2. aor. ἄρχειν w. gen.
3. "reaching" = *to arrive at.*
4. see Intr. XXV.
5. οὔτε οὐδενὸς . . . οὔτε, etc.
6. ἐν τῇ διώξει.
7. G. 1069; H. 724.
8. omit "as prisoners."
9. write *fled from the pursuing Greeks* (acc.) *though*, etc. (partic.).
10. partic., G. 1563, 2; H. 969, b.
11. *being worsted in this battle,* ταύτην τὴν μάχην ἡττηθέντες.
12. adj., *safe.*
13. gen.

Lesson XXIII. Tissaphernes driven off.

RELATIVE AND TEMPORAL SENTENCES. Πρίν WITH INDICATIVE.

G. 1427 ; 1428, 1, 2 ; 1431, 1, 2 ; 1471, 2.
H. 909 ; 912 ; 913 ; 914, a, b ; 924, a.

As long as the Greeks marched through the plain they suffered no harm. For, although Tissaphernes was following them with a large force and [1]skirmishing at a distance, he always kept out of range because the Rhodians shot much farther, and, as the enemy were so numerous, never missed a man.[2] When, however, after some days the Greeks were marching toward[3] a mountain on[4] which there was a royal castle, and from which several hills extended down into the plain, the barbarians suddenly appeared again. And when the Greeks [5]were about to ascend the second hill, the barbarians appeared on[4] the first hill, and, shooting and slinging straight down from the summit, pressed sore upon them. The Greek bowmen and slingers were unable to shoot[6] at the enemy, since they then chanced to be hemmed in in the midst of the camp followers. As often as the hoplites attempted to drive back the enemy and laboriously climbed the hill, the Persians, being light-armed, ran quickly away. But as often as the hoplites ran down the hill again [7]to rejoin the army, the enemy were up again and attacked them anew. [8]In consequence of this the Greeks did not get the upper hand of the enemy until the peltasts from the right wing of the square were able to ascend the mountain so that they were above the enemy. As

soon as the enemy saw that the peltasts were marching along the mountain above the army, they no longer dared to pursue the Greeks [9]who were crossing the hills, but withdrew. The Greeks, however, were pleased when [10]at evening they came to the villages which lay around the castle; for they found them full of provisions and good things of every kind. They remained here several days, because the number of the [11]wounded men was large.

[*Anab.* III. 4, 13–30.]

1. one word.
2. gen.
3. ἐπί, acc.
4. ἐπί, dat.
5. μέλλειν.
6. βάλλειν, acc.
7. = *to follow*; not infin.
8. see Intr. XII. 3.
9. attrib. partic., G. 1559; H. 965.
10. see Lesson XXII. n. 3.
11. *the wounded.* omit "men."

Lesson XXIV. A Race for the Summit.

INDIRECT DISCOURSE. CONDITIONAL SENTENCES.

G. 1403; 1494; 1495; 1496; 1497, 1, 2.
H. 898; 852; 853; 854; 964; 987: 931; 932; 1024; 1025.

On the fourth day Chirisophus ordered Xenophon to bring the slingers and bowmen to the front as soon as possible in order to drive the enemy from a spur of the mountain past which the road led down into the plain. But, as Xenophon did not wish to leave[1] the rear-guard defenseless, he rode up to the front alone. On arriving there he at once decided it was best to seize the crest of the mountain itself, for he knew that, if he should capture that, the enemy would not be able to remain on the hill. Thereupon he took the light-

armed troops from the advance-guard and [2]from the center and [3]made a rush as rapidly as possible for[4] the summit of the mountain. When the enemy, [5]who were holding the mountain spur saw the Greeks rushing for the summit, they also set out to make a race for the crest.

The soldiers from both armies, who saw that from[6] one the Greeks [7]under Xenophon's command, and from the other side the Persians were rushing up[4] the mountain, cheered on each[8] their own men[8] with loud shouts. As Xenophon was exhorting the soldiers to [9]keep up the race, one of the hoplites, named[10] Soteridas, reproached Xenophon, saying[8] that he, being a general, was in a much better situation, for he rode on a horse,[11] but they were laboriously carrying their shields and arms. Thereupon Xenophon leaped down at once from his horse, took away [12]Soteridas' shield and marched in front of all the others until he sank to the ground, being weighed down by his heavy cavalry armor.[13]

When the other soldiers saw this, they struck[14] and reviled[14] Soteridas and[8] forced him to take his shield again and march along like the others. Xenophon did, in fact, get possession of the mountain top before[15] the enemy.

[*Anab.* III. 4, 40–49.]

1. περιορᾶν w. partic., G. 1585; H. 982.
2. τοὺς κατὰ τὸ μέσον.
3. simply = *rushed.* ἴεσθαι, imperf.
4. ἐπί, acc.
5. attrib. partic.
6. use μέν and δέ. ἑτέρωθεν μὲν, etc.
7. gen. abs., *Xenophon being in command.*
8. omit.
9. = *to race*, pres. infin.
10. "by name" = acc.

11. gen.
12 two accs., G. 1069; H. 724.
13. = *breastplate.*
14. partic.
15. φθάνειν. see G. 1586; H. 984.

Lesson XXV. New Marching Order.

RELATIVE AND TEMPORAL SENTENCES.

G. 1429; 1431, 1, 2.
H. 912; 913; 914, A, B.

After Mithridates had [1]fared so badly and had been forced to retreat, Tissaphernes himself advanced against the Greeks, hoping to destroy[2] them with his immense army. For Orontas, the satrap of Armenia, with his army, was now marching with Tissaphernes, and [3]all the barbarians which Cyrus had led inland, and the king's brother with an auxiliary force, and, besides,[4] the troops which Tissaphernes had obtained from the king. With this innumerable host he followed after the Greeks, having ordered some [5]of his divisions to attack [6]in the rear, and others to fall upon the flanks of the Greek army.

But when the Rhodians began to shoot and to sling, the Persians made haste to get out of range. At this time, now, the Greeks resolved to make a different formation in place of the square. For, as often as the army had to march between[7] hills or to cross a bridge, many hoplites were crowded out [8]of place [9]by the contraction of the wings, so that the whole army [10]was thrown into disorder; and as often as the wings expanded again [11]on coming out of the narrow way, the interval between the wings became vacant. Therefore

the Greeks resolved to form six companies [12]of a hundred men each, and to divide each company into [13] sections of fifty, and the fifties into platoons, so that these might march in column, whenever the way became narrow, but at other times in line, so as to fill out the center.

[*Anab.* III. 4, 19–23.]

1. κακὸν τοσοῦτο πράττειν.
2. fut. infin.
3. "all which" = ὅσοι. καὶ οἱ βάρβαροι ὅσους, etc.
4. "besides" = πρὸς τούτοις.
5. not partitive gen. τὰς μὲν, etc.
6. ἐκ τοῦ ὄπισθεν.
7. διά, gen.
8. omit "of place."
9. gen. abs., *the wings drawing together*.
10. one verb.
11. partic.
12. "of a hundred each," ἀνὰ ἑκατόν.
13. omit "into." two accs., G. 1077; H. 726.

Lesson XXVI. To the Carduchian Mountains.

CIRCUMSTANTIAL PARTICIPLE. GENITIVE ABSOLUTE.

G. 1563, 1–8; 1568.
H. 968; 969, a–e; 970; 971.

[1]After the Persians saw that the Greeks [2]had preoccupied the summit of the mountain and were descending into the plain, they fled back to their own army. But Tissaphernes set fire to the villages [3]in the plain, which were full of food and wine. For this reason the generals thought it best to burn the other villages there[3] themselves, and to lead the army to the south again in order to take quarters in the unburned villages. But since the Tigris river was [4]too deep and too large for the Greeks to cross with ease, the gen-

erals resolved to make the march through[5] the Carduchian mountains, [6]from which the way led into Armenia and to the sources of the river. As there was reason to fear, however, that the warlike Carduchi would preoccupy the pass over the mountains, the Greeks resolved to start before daylight, that they might march through the plain, [7]while it was still dark, [8]without being seen by the Carduchi.

At daybreak, [9]immediately on reaching the mountains, the Greek light-armed troops, [10]under command of Chirisophus, set out with all speed to march to the summit, [11]while the hoplites under Xenophon [12]formed the rear-guard. Chirisophus was, in fact, able to occupy the summit before[13] the Carduchi perceived [14]the advance of the Greek army.

[*Anab.* IV. 1, 1–7.]

1. partic.

2. partic. omit following "and."

3. attrib. position.

4. comparative, *larger than.* ἢ ὥστε.

5. διά, gen. Greece being a land of high, insurmountable mountains and small fordable rivers, the expressions for passing both are usually the same; i.e. they went *through them*, e.g. διά, διαβαίνειν, διάβασις, etc. Hence even when, as here, the subsequent narrative shows that they went *over* the mountains, Xenophon often uses διά.

6. ὅθεν.

7. adj. in agreement with Ἕλληνες.

8. μή (not οὐ because of the final clause). use partic.

9. G. 1572; H. 976.

10. gen. abs., *Chirisophus commanding.*

11. see Intr. XXII. last clause.

12. one verb.

13. see Lesson XXII.

14. *perceived the advancing Greek army*, or *army of the Greeks.*

Lesson XXVII. The River Centrites.

OBJECT INFINITIVE, INFINITIVE WITH ADJECTIVES, PURPOSE CLAUSES.

G. 1365; 1442; 1519; 1526; 1532; 1563, 4.
H. 881; 948; 951; 952; 969, c; 911.

Then they marched through the Carduchian mountains, seven days [1]in all, until they came to the river Centrites. When they undertook to cross this river [2]in order to proceed to Armenia by[3] the road which led across the river, they found the crossing was impossible, [4]because the river was so deep and rugged. But Xenophon learned from two young men that at another place up the stream the river was shallower[5] and that the hostile cavalry could not ride up near on account of the rocks [6]which extended down into the river. Then the generals determined to cross at that place [4]under guidance of the two young men. And Chirisophus set out with half of the army, in order to cross first,[7] seize the high banks on the other side of the river, and protect the camp train, which followed after. Xenophon, however, [8]was to remain behind with the other half of the army, [9]to keep off the enemy in the rear, that they might not hinder [10]their crossing. As soon as the horsemen on the other side saw the Greek army marching along the river, they also rode along opposite them. But the rocks on the bank prevented them from [11]coming near. When, now, Chirisophus and his men reached[12] that place which the young men pointed out to him as suitable for the crossing, he first offered a libation to the gods that they might conduct

them successfully across and might give them the victory. Then they took up their arms and, singing the war-song, marched in column of companies through the river.

[*Anab.* IV. 3, 1–20.]

1. *seven whole days.*
2. notice four ways of expressing purpose. They may all be used in this lesson.
3. κατά, acc. or simply dat.
4. partic. gen. abs.
5. *not so deep.*
6. attrib. partic.
7. adj.
8. μέλλειν.
9. *who should keep off*, etc., G. 1442; H. 911.
10. *them to cross.*
11. *riding up near.*
12. see Lesson XXII. n. 3.

Lesson XXVIII. In Snow and Cold.

OBJECT INFINITIVE. OBJECT CLAUSES WITH ὅπως.

G. 1518; 1519; 1372; 1373.
H. 945; 948; 885; 886.

As it was now winter, the Greeks suffered extremely[1] from the snow and cold during[2] the march through Armenia. Xenophon, who commanded the rear-guard, [3]took constant care that those who lagged behind should rise up and go on again. But once they came at evening[4] to a woody glen in which they saw a warm spring steaming and found the ground black round about because the snow had melted [5]by reason of the warmth of the spring.

There many fell out of the ranks and declared they would remain there, [6]because they could not march farther. Xenophon could not induce them to rise and go on either [7]by entreaties or by threats, but they said

they would rather die. In order, now, to protect these from the enemy, who were [8]continually following the army, robbing the stragglers of everything and killing them, he ordered the rear-guard to rush upon the enemy [9]on the run with shouts, and he commanded the invalids to shout loudly at the same time and to beat their spears[9] against[10] their shields. Thereupon the enemy at once fled into the ravine in fright and not one of them was seen [11]any more. Since it had already become dark,[12] Xenophon started on quickly with his men in order to rejoin the rest of the army.

But before he had gone far, he found the whole army camping in the snow. As he could not in any way[13] persuade them to get up, he was compelled to bivouac on the snow with[14] them, without food and without[15] fire.

[*Anab.* IV. 5, 2–21.]

1. κακῶς.
2. ἐν.
3. *always took care.* insert τοῦτο as obj., anticipating the following clause. see G. 1363; H. 696, a.
4. gen.
5. ὑπό, gen.
6. ὡς w. partic. see G. 1574; H. 978 and examples.
7. partic. use οὔτε . . . οὔτε.
8. use διατελεῖν. see G. 1580; H. 981.
9. datives. write *on a run and with shouting.*
10. πρός, acc.
11. *no more.* see G. 1619; H. 1030 and examples.
12. *darkness.*
13. οὐδενὶ τρόπῳ. see n. 11.
14. παρά, dat.
15. ἄνευ, gen.

Lesson XXIX. Thalatta, Thalatta.

CIRCUMSTANTIAL PARTICIPLE. TEMPORAL CLAUSES.

G. 1563, 1–8 ; 1463 ; 1464 ; 1465.
H. 968 ; 969, a–e ; 920 ; 921 ; 922 ; 923.

On coming out of Armenia the Greeks arrived at the river Harpasus. Then there appeared a man sent[1] by the ruler of the country, who promised [2]to lead the Greeks within five days to a mountain [3]from which they would see[4] the sea. This man now led[5] them continuously through hostile territory, and, as often as they came to houses, told them to burn them down and to lay waste the fields around them.[6]

Thus the Greek army marched for four days, burning and devastating the land, until on[7] the fifth day they came to a mountain named[8] Theches. And suddenly there arose a loud cry from those who had first[7] reached the mountain-top, and, the greater the number that got up, the louder became the cry. Then, all of a sudden, they all hastened on the run up the mountain, for from mouth to mouth through the whole army was passed the cry : "*The sea ! the sea !*" When they were all up they [9]threw themselves, weeping, into one another's arms. Thereupon they made a great heap of stones on the top of the mountain, and laid on it, as votive offerings to the gods, the arms they [10]had captured from the enemy ; and they dismissed their guide, [11]with rich presents, [12]to his home.

[*Anab.* IV. 7, 18–27.]

1. attrib. partic. 2. fut. infin.

3. ὅθεν.
4. fut. opt. see Lesson III. footnote.
5. see Lesson XXVIII. n. 6.
6. omit.
7. adj.
8. "by name," acc.
9. *embraced each other.*
10. attrib. partic., *captured by them.*
11. = *having given many* (*things*).
12. οἴκαδε.

Lesson XXX. The Macronian Freedman.

INDIRECT DISCOURSE. INDIRECT QUESTIONS.

G. 1497, 1, 2 ; 1483 ; 1487.
H. 930 ; 931 ; 932, 1, 2 ; 946 ; 964.

When the Greeks came to the land of the Macrones they found these prepared for battle on the other side of the river. But there chanced to be among the peltasts a man who [1]had formerly been a slave at Athens. This man now ran to Xenophon and told him that this was his native land ; and that he would try, [2]if there were no objections, to induce them to make a truce. Thereupon the man went to[3] the river and spoke to the Macrones :

"Tell me, you people,[4] who you are." They answered : "We are Macrones." "Why," continued[5] he, "have you arrayed yourselves against us, as for battle ? Why do you wish to treat us as enemies ? "

"Because," said they, "you have come here with arms, and now are about to invade our country."

"But," said the man, "we do not wish to harm you or your country. For know that we conquered the Great King, that we have come here from Babylon, and that we wish to return home to Greece as soon as pos-

sible. Moreover, I say to you that I am myself a Macronian and am rejoiced [6]to see you again."

When the Macrones heard this, they were at once ready to make an alliance. And after giving and receiving pledges of fidelity, they mingled gladly with the Greek soldiers and showed them the greatest kindness, providing them a market and giving them everything which[7] they needed.

[*Anab.* IV. 8, 1–8.]

1. "had been a slave," one verb.
2. *unless something should hinder.*
3. πρός.
4. ὦ ἄνθρωποι.
5. *said he.*
6. see G. 1580; H. 983.
7. gen.

Lesson XXXI. Plans for Procuring Ships.

CONDITIONAL SENTENCES. INDIRECT DISCOURSE.

G. 1397; 1433; 1481, 1, 2.
H. 891; 895; 915; 932, 1, 2; 935.

When the Greeks arrived at the sea, the majority of them were tired [1]of marching and fighting against hostile tribes, after having suffered so many hardships and dangers [2]on the march from[3] Babylon to[4] Trapezus, and, since they now had the sea, they wished to return to Greece [5]by ships, free[6] from such toils. They therefore resolved to send Chirisophus to the Lacedaemonian admiral, Anaxibius, who was [7]just then staying in the Black Sea, to ask him for ships on which they could journey[8] homeward at their ease. But as they needed many vessels for[9] the conveyance of such a large army, Xenophon advised them to procure ships

for themselves in[10] the intervening time while[11] they were waiting for Chirisophus, telling them that if they certainly knew that Chirisophus [12]would bring sufficient boats, they would, to be sure, not need others; but this was uncertain. They resolved, therefore, to join in getting ready ships from that very locality.

Asking the Trapezuntians for a few ships, they [13]made all the vessels that sailed past the coast put in to land. They then forced the seamen to unship their rudders and remain with [14]them. They did them no harm, however, but even agreed to pay them passage money [15]for transporting the troops; and, bringing their cargoes into camp,[16] they guarded them safely.

[*Anab.* V. 1, 1–16.]

1. see Lesson XXX. n. 6.
2. *ἐν*, or *marching*.
3. *ἀπό*.
4. *εἰς*.
5. dat., *ναυσίν*, or *sailing*.
6. gen.
7. *τυγχάνειν* w. partic.
8. fut. ind., G. 1442; H. 911.
9. *εἰς* w. noun, or fut. partic. w. article, or also without the article. The partic. with the article would represent a relative clause of purpose as above, G. 1442; H. 911. Without the article the partic. is equivalent to an ordinary final clause; G. 1365; H. 969, c.
10. *ἐν τῷ μεταξὺ χρόνῳ*.
11. see Intr. XII. 57.
12. fut. opt.
13. "made put in to land" = one verb.
14. *παρά*.
15. *εἰς τὴν κομιδήν*.
16. with the article.

Lesson XXXII. Journey by Land and Sea.

INFINITIVE WITH ADJECTIVES AND NOUNS. PURPOSE INFINITIVE.

G. 1526; 1528; 1530; 1532.
H. 951; 952.

Although[1] they had sent Chirisophus to the Spartan admiral, Anaxibius, [2]to ask for ships, and although

they had brought in some themselves, yet Xenophon foresaw [3]that the vessels would not suffice to transport the whole army. He, accordingly, in a general assembly, advised that they should send men [4]to persuade the inhabitants of the cities situated on the sea to repair the roads, which were hardly passable [5]for a large army. But they all opposed him, crying out loudly that they did not want to go on foot any more. Therefore Xenophon, without the knowledge of the soldiers, induced the residents of those cities to repair the roads.

Now after the Greeks had waited for Chirisophus a long time in vain, they were obliged to depart from Trapezus, because their provisions gave out. The ships, however, which they had brought in during this month, only sufficed for the sick, [6]the men above forty years [7]of age, the women and the children.

These now sailed off, with[8] the baggage of the entire army, Philesius and Sophaenetus being appointed generals [9]in charge of them. But the rest of the army had to proceed on foot. On reaching Cerasus, after three days' march, they resolved to remain there several days, hoping that Chirisophus would now soon make his appearance with the ships. In this place they made a review and an enumeration, and counted, in all, eight thousand six hundred men. Only so many [10]had survived.

[*Anab.* V. 1, 13–15, and 3, 1–3.]

1. καίπερ w. partic.
2. infin.
3. partic., G. 1588; H. 982.
4. rel.w.fut.ind.,G.1442; H.911.
5. dat.
6. article. omit "men."
7. omit.
8. G. 1565; H. 968, b.
9. *to have charge of*, w. gen.
10. aor. pass.

Lesson XXXIII. The People of Cotyora and Sinope.

CIRCUMSTANTIAL PARTICIPLE. INDIRECT DISCOURSE.

G. 1563, 1–8; 1573; 1575; 1588.
H. 968; 969, a–e; 977; 979; 982.

When the Cyrean troops came to Cotyora, the inhabitants [1]refused to admit them within their walls, [2]and did not provide them a market, but shut the gates of their city.

The Greeks were [3]all the more indignant at this because the Cotyorites were Greeks themselves and colonists of Sinope. Thereupon, being constrained by necessity, as they no longer had provisions nor[2] could buy anything[4] anywhere,[4] they took food by force from[5] the villages [6]belonging to the inhabitants of Cotyora.

When, now, the Sinopeans heard that the Greeks were laying waste the territory of Cotyora, they feared that their colonists would be so badly treated that[7] they would not be able to pay tribute [8]to Sinope. Therefore they sent an embassy to[9] [10]the army of Cyrus. And a certain Hecatonymus, who was their spokesman, blamed the Greeks severely [11]for what they had done. But Xenophon informed the envoys that the Cotyorites had first[12] done wrong, inasmuch as they, though Greeks themselves, had behaved in a hostile manner toward a Greek army, [2]and had not offered them a market. He said, furthermore, that they, who had conquered the Great King and so many barbarous tribes were not afraid of any foe. On hearing this, the

ambassadors feared [13]for themselves and their colonies, and they commanded the Cotyorites to send pledges of friendship [14]to the Greek army, and to open their city gates.

[*Anab.* V. 5, 1–25.]

1. see Lesson V. n. 4.
2. *οὐδέ.*
3. *τοσούτῳ μᾶλλον.*
4. see Lesson XXVIII. n. 11.
5. *ἐκ.*
6. "belonging to" = simply gen.
7. *ὥστε* w. inf.
8. dat.
9. *παρά.*
10. *τὸ Κύρειον στράτευμα.*
11. literally rendered, *δι' ἃ ἐποίησαν.* Better *ὅτι ταῦτα ἐποίησαν* (or *ποιήσειαν*). In the latter rendering the opt. shows that it was the alleged conduct of the Greeks that was censured. In the rendering *δι' ἃ ἐποίησαν*, the opt. could not well be substituted. see G. 1499; H. 935, c.
12. adj.
13. *περί*, gen.
14. dat.

Lesson XXXIV. Xenophon tried for Cruelty

ATTRIBUTIVE PARTICIPLE. SUPPLEMENTARY PARTICIPLE.

G. 1559; 1560; 1588; 1589; 1494.
H. 965; 966; 981; 982; 856.

While the army [1]was in camp near[2] Cotyora, a certain man accused Xenophon because he had struck him during the march through Armenia. The soldiers resolved to bring him to trial [3]for this. Now the affair really was as follows: Xenophon once forced this man, who was carrying his tent-mates' baggage on a mule, [4]to distribute the baggage among other soldiers and carry on the mule a sick man who was unable to march farther.

Shortly afterward he overtook this man again [5]just as he was about to bury the other one. As Xenophon

came up he heard him saying that he would not carry him farther, and suddenly all present[6] cried out, and he saw himself that the sick man moved his leg. Then Xenophon struck the carrier, being greatly enraged because[7] he evidently intended to bury a man whom he knew to be alive. When, now, Xenophon related this, and the carrier could only say in reply that the sick soldier had none the less died shortly afterward, all the soldiers cried out that he [8]deserved more blows. Xenophon, however, instructed the soldiers who stood around that in the severe winter he had only [9]used blows to force those who lagged behind to march on, and that otherwise he had only punished disorderly soldiers, that the whole army might not be ruined by insubordination, doing the same thing that[10] physicians do,[11] who often are compelled to cut and burn the sick [12]for their good, or as parents and teachers do,[11] who reprove and punish [12]for the welfare of their children. Then the majority cried out that Xenophon was [13]in the right.

[*Anab.* V. 8, 1–12.]

1. *encamping.*
2. πρός, dat.
3. ἕνεκα, gen.
4. aor. partic. omit following "and."
5. partic. μέλλειν w. fut. infin.
6. with the article.
7. ὅτι, G. 1505, 1506; H. 925, 926.
8. = *he was entitled* (δίκαιος, personal) *to have been beaten more blows.* see G. 1051, 1239, 1526; H. 715, 725, c, 952.
9. = *forced with blows*, dat.
10. ὡς.
11. omit.
12. ἐπ' ἀγαθῷ.
13. = *spoke right.*

Lesson XXXV. Fight with Pharnabazus.

GENITIVE AND ACCUSATIVE ABSOLUTE. Πρίν.

G. 1568 ; 1569 ; 1471 ; 1472.
H. 970 ; 973 ; 924, a ; 955.

While they were marching through Bithynia, as they had to procure provisions, some of the Greeks had dispersed among[1] the villages for[2] pillage. But the horsemen of Pharnabazus fell upon them and killed many of them. For Pharnabazus, the satrap, had sent a large force of infantry and cavalry [3]to the aid of the Thracians.

On the next day, after the sacrifices were propitious, the Greeks advanced against the Thracians and Persians, leaving their baggage and the camp-followers in a fortified place by the sea. After crossing a difficult ravine, they caught sight of the enemy and moved forward, as Xenophon had ordered, at a walk, with[4] their spears on the right shoulder. Xenophon had ordered[5] that they should not charge[6] on a run until the trumpet gave[7] the signal. But before the signal was given, the Greek peltasts rushed with hurrahs against the Persians, but were quickly [8]put to flight by the cavalry and the Bithynian foot-soldiers. When, however, [9]at the trumpet signal, the hoplites advanced, hurrahing, [10]with spears atilt, the enemy did not hold their ground, but withdrew. Timasion, with the Greek horsemen, now immediately dispersed the enemy [11]on the left wing. Those on the right, however, though retreating, made a stand for a time on a hill. But when they

saw the hoplites pressing upon them, singing the war-song, they also fled. As it was already late, the Greeks did not pursue the retreating enemy, but, erecting a trophy, they marched back and reached their camp about sundown.

[*Anab.* VI. 5, 1–32.]

1. κατά, acc.
2. κατά, εἰς, or ἐπί, acc.
3. fut. partic., βοηθήσοντες.
4. ἔχοντες.
5. παραγγέλλειν.
6. infin.
7. see G. 1502, 1; H. 937, examples.
8. τρέπειν, 2d aor. mid. or 2d aor. pass.
9. gen. abs., *the trumpet sounding*.
10. see Lesson I. n. 14; see also Vocabulary for another form of this expression.
11. ἐπί, dat.

Lesson XXXVI. Aristarchus plots against Xenophon.

'Εφ' ᾧ WITH INFINITIVE. οὐχ ὅτι, μὴ ὅτι, etc.

G. 1460; 1504.
H. 999, a; 1035, a.

The generals brought the Cyrean troops to Byzantium, on condition that they should receive pay from[1] the Spartan authorities. But so far were these from giving them pay or treating them well, that Aristarchus, the harmost, even began to sell the soldiers as slaves. They were, therefore, much [2]pleased when[2] Xenophon promised to take them across to Asia again. Xenophon, accordingly, led the army to Perinthus. But while he was negotiating [3]with the ship-owners about[4] the passage, Aristarchus suddenly made his appearance with several ships and threatened that he [5]would sink

any ship-captain who should attempt to put them across. After this he ordered the generals to come [6]to his headquarters. But, as they were about to enter the city, it was reported to Xenophon that Aristarchus was laying a plot for him. Therefore he told[7] the other generals to go alone into the city to Aristarchus.

But he, himself, stayed behind, saying that he wished to [7]offer a sacrifice. Then Aristarchus' intrigue was made apparent. For, when he saw the generals coming without Xenophon, he sent them away, telling[8] them to come again at evening. As Xenophon now judged it not safe for the army to remain longer in the Chersonesus, because there was reason to fear that Aristarchus would shut them in there, he resolved to enter into negotiations with Seuthes, who had already frequently sent messengers to him [9]saying that he wished to hire the services of the whole army.

[*Anab.* VII. 2, 12–16.]

1. παρά, gen.

2. write *rejoiced greatly at Xenophon* (dat.), *promising*, etc. see G. 1580; H. 983.

3. πρός, acc.

4. περί, gen.

5. His original words were: "whoever of the ship-owners shall try, etc.," ὅστις ἂν πειρᾶται. see G. 1497, 2; H. 923, a, 916, 855.

6. see Intr. XII. 6, here acc.

7. κελεύειν.

8. *sacrifice something*, cognate acc.

9. "saying that" = ὡς w. partic. see G. 1574; H. 978.

Lesson XXXVII. Agesilaus and Tissaphernes.

QUESTIONS, WISHES, EXHORTATIONS, CONDITIONS.

G. 1600 ; 1603 ; 1511 ; 1512 ; 1344 ; 1346 ; 1387, I.–IV.
H. 1011 ; 1015 ; 871 and a ; 866, 1, 2 ; 891, I.–IV.

When Agesilaus arrived at Ephesus, Tissaphernes, through a messenger, asked him the [1]following questions :

"Why have you come with this large army to Asia? Shall we regard you as our friend or as our foe?"

"I wish," replied Agesilaus, "the Ionic cities to be independent." Thereupon Tissaphernes answered :

[2]"Well then, let us make a truce with each other. Do not [3]resume hostilities until my messengers come back from the king." Thereupon Tissaphernes took oath that he would honestly keep the peace. If Agesilaus, however, had not put faith in the Persians, he would have conquered them with much more ease.

Soon afterward Tissaphernes sent messengers to the Spartan king, saying that he would take up arms against him, if he did not depart from Asia. The allies who were present were greatly indignant at this treachery, and one of the Thirty said to Agesilaus : "O that you had not trusted this man! Whenever he has concluded a truce with us Greeks, has he not always shown himself a [4]perjured liar?"

But Agesilaus, [5]without showing the least discomposure, said to the messenger : "Take back word to Tissaphernes, as follows : 'When the gods are angry at any one [6]for his wicked deeds, they allow him for a

time, indeed, to enjoy his [7]wantonness, but he is soon punished for it all the more severely. Therefore I am very grateful to him for committing this perjury. When the battle begins, he will find out, [8]you may be sure, whether the gods are *his* allies or ours.' "

[*Hell.* III. 4, 5–12.]

1. "following questions" = τάδε.
2. ἄγε δή. see G. 1345; H. 1037, 4.
3. = *make war again.*
4. *a liar and a perjurer.*
5. lit., *with a very beaming countenance*, dat.
6. partic., *having done wickedness.*
7. partic., G. 1580; H. 983.
8. see Intr. XXV. (2).

Lesson XXXVIII. Fighting at Dascylium.

CONDITIONS.

G. 1397 ; 1403 ; 1408.
H. 895 ; 898 ; 900.

Agesilaus immediately issued orders to his troops to make themselves ready to take the field, [1]ostensibly intending to march into Caria, where Tissaphernes just then was. When [2]the latter heard this, he supposed that Agesilaus would, in reality, march to Caria, in order to take vengeance on him. He, accordingly, sent thither his whole infantry force, but proceeded, himself, with his cavalry, to the plain of the Maeander, saying [3]to the people about him that if the Greeks [4]should engage battle with him there, his cavalry would be sufficient to trample them under foot. But, instead [5]of going to Caria, Agesilaus turned his course to Phrygia, of which Pharnabazus was satrap. Pharnabazus would, perhaps, have prevented him [6]from in-

vading his land, if he had not likewise supposed that Agesilaus would attack Tissaphernes. Accordingly, the Greeks marched through Phrygia for a long time in security, took much booty, and, whenever a city offered resistance to them, they conquered it without much difficulty.

But, [7]in the vicinity of Dascylium, they fell in with some Persian horsemen who had been sent thither by Pharnabazus. These soon got into a hand-to-hand fight with the Greek cavalry, who were riding in advance. The lances of the Greeks were soon broken, while[8] the Persians, who had tougher spears, in a short time killed twelve horsemen and two horses. The Greeks would have [9]suffered a great loss, if Agesilaus had not at once come to their aid with the hoplites. Then the barbarians withdrew.

[*Hell.* III. 4, 12–16.]

1. ὡς w. fut. partic., πορευσόμενος. see G. 1574; H. 978.
2. "the latter" = οὗτος.
3. πρὸς τοὺς περὶ αὐτόν.
4. see G. 1497, 2; H. 938, 2, and examples.
5. see G. 1546; H. 959.
6. see G. 1549, 1551; H. 963.
7. = *not far from.*
8. see Intr. XXII.
9. "suffered a great loss" = *lost very many.*

Lesson XXXIX. Agesilaus and Pharnabazus.

INFINITIVE WITH ADJECTIVES. INFINITIVE ABSOLUTE.

G. 1526; 1534; 1535; 1449; 1450.
H. 952; 953; 956 and a; 927.

Agesilaus, having come to a friendly[1] conference with Pharnabazus, [2]tried to persuade him to make a [3]peaceful alliance with the Lacedaemonians, instead of

serving the king as master. To this Pharnabazus replied as follows :

"If the king should send another general down here, so that I [4]should have to be subordinate to him, I should prefer to become your friend and ally. But if he deems me also in future a suitable man to govern this province and to command his army, then I will wage war on you [5]to the extent of my ability. I think I should be dishonorable if I acted otherwise."

Then Agesilaus took [6]him by the hand[6] and said : "I am delighted to hear your words, and I presume that we Greeks should, [7]under such circumstances, think and act in the same way.

"You also seem to me to be really more like a Greek, so to speak, than a barbarian. Now, however, we will at once depart from your land, and for the future, so far as it depends on me, we will spare you and what belongs to you."

Agesilaus did as he [8]had said and immediately led his army away. And on this march he did not anywhere turn over a city or a village to his soldiers [9]for plunder, nor allow them to commit any act of injustice. After this he came to Thebe, a place [10]in the country of Troas, and here he undertook [11]to enlarge his army considerably. For he was making his preparations [12]with a view to advancing farther into Asia, since he regarded [13]the complete subjugation of the king as a task [14]not very difficult to execute.

[*Hell.* IV. 1, 37–41.]

1. περὶ φιλίαν.

2. imperf., *was* (*for*) *persuading*, G. 1255; H. 832.

3. *peace and alliance.*

4. ὥστε δεῖν ἐμὲ τούτῳ ὑπήκουν εἶναι. The infin. after ὥστε might

here take ἄν. see *G. Moods and Tenses*, 592; H. 964.

5. see Intr. XII. 50; or write *as much as I shall be able*, fut. condition.

6. gen., G. 1099; H. 738.

7. τῶν ἡμετέρων οὕτως ἐχόντων.

8. aorist.

9. infin., G. 1532; H. 951.

10. omit "in the country."

11. *to make* (*collect*) *his army very large.*

12. fut. partic.

13. *to completely subdue.*

14. οὐ μάλα δύσπρακτον; or simply μάλα εὔπρακτον.

Lesson XL. Agesilaus quits Asia.

PARTICIPLES, ATTRIBUTIVE, GENITIVE AND ACCUSATIVE ABSOLUTE, καίπερ, ἅτε, VERBAL ADJECTIVE.

G. 1559; 1560; 1568; 1569; 1573–5.
H. 965; 966; 970; 973; 977; 978; 979; 988–91.

At this time the Ephors ordered Agesilaus to return home; and, calling together his allies, he spoke to them as follows:

"Although it would [1]be possible for me to attain fame and honor here, the Ephors think it necessary[2] for me to go to the aid of my native land. Hence I must obey,[3] though I am very reluctant[4] to depart. But believe me,[5] I will not forget you. For, as soon as the war comes to an end, I shall return to take charge of [6]your interests again. Also, since you are [7]no match alone for the Persians, I will leave behind Exenus with four thousand men." When they heard this, many broke into tears. And most of them thought they must show their gratitude to the Lacedaemonians, and help them; that those who would not follow Agesilaus [8]must be deemed base and ungrateful.

So they made preparations to march with him to Greece, hoping they would soon return again to Asia

with him. But there were many of Agesilaus' soldiers who preferred to remain in Asia, [9]feeling that it was not seemly for Greeks to take the field against Greeks. But Agesilaus desired to take with him as many and as good soldiers as possible; he accordingly offered prizes to those cities and those captains who should furnish the best troops. [10]The distribution of the prizes was to take place [11]after they had crossed the Hellespont.

[*Hell.* IV. 2, 1–8.]

1. ἐξόν, with or without καίπερ. In the acc. abs. the neuter participles ἐξόν, παρόν, δέον, προσῆκον, πρέπον, δοκοῦν, δόξαν, ἀδύνατον, ὄν, etc., form a large number of parenthetical and explanatory phrases with which the student should early make himself familiar.

2. use verbal adj. (βοηθητέον) w. εἶναι.

3. note that with dat. as object πειστέον means *must obey;* with acc., *must persuade.*

4. see G. 1571; H. 972, b. The partic. (i.e. adj.) might here agree with ἐμοί, the object of πειστέον, but a Greek writer would probably prefer the gen. abs., whereby the two clauses would be kept distinct.

5. omit "me," and write *believe that.*

6. simply *you.*

7. gen. abs., οὐχ ἡττόνων (ὄντων being omitted), G. 1571; H. 972, b, 977.

8. indir. discourse, infin. with verb adj.

9. "feeling that" = ὡς w. acc. abs.

10. see n. 8. write (*that*) *it was necessary to distribute*, etc., "announcing" being understood.

11. see G. 1261, 1434, 1497, 2; H. 837, 898, c, 916, 932, 2.

Lesson XLI. The Corinthian War begins.

SUPPLEMENTARY PARTICIPLE.

G. 1580; 1586; 1588; 1589.
H. 981; 982; 983; 984.

Now it chanced that Agesipolis, who [1]should have commanded the Lacedaemonian army, was [2]too young to [3]perform this duty. Therefore the Ephors [4]gave

the command to Aristodemus, his guardian, who appeared to be a courageous man, and one experienced in military affairs.

At the same time their adversaries held a congress and consulted [5]how they should conduct the campaign in order to do battle most advantageously. A Corinthian, named Timolaus, spoke as follows :

"Since our preparations are not concealed from the Lacedaemonians, let us, at least, begin [6]the war before they do, and attack them in their own country. For it is plain that they will there be much weaker than after[7] they come forth[12] from their territory. For, as they advance, they will receive continuously,[8] as reinforcements, the troops of other states, and thus [9]be constantly enlarging their numbers. On the other hand we, if we advance, shall put an end to the irresolution[10] of those who do not yet[11] know which party[12] they shall follow, and thus, the nearer we come to our enemies' country, the more powerful we shall become."

Although the others [13]approved his proposals, still they continued their discussions[14] so that the Lacedaemonians reinforced themselves with the Tegeans and the Mantineans and soon after invaded Sicyon. Then the allies advanced and pitched their camp [15]at a distance of ten stadia from them.

[*Hell.* IV. 2, 9–16.]

1. ἔδει w. infin. see G. 1400; H. 834, 897.

2. "too young to" = *younger than so as,* ἢ ὥστε.

3. *to do the needful things.**

* Notice that in Greek, *verbs* are used to express many conceptions which in English are more naturally expressed by *nouns*. E.g. in this Lesson, *duty, command, preparations, irresolution, proposals, discussion.*

4. = *ordered to command*, ἡγεῖσθαι, gen.
5. "how they should, etc.," see G. 1490; H. 866, 3, 930.
6. partic. = *making war.*
7. see Lesson XL. n. 11.
8. verb. see G. 1580; H. 981.
9. see Lesson XXXIX. n. 11.
10. partic., ἀποροῦντας.
11. νῦν, or εἰς τὸ νῦν.
12. omit.
13. *praised him for what* (ἐφ' οἷς) *he said.*
14. partic. see notes 5 and 9.
15. = *being distant.*

Lesson XLII. Teleutias' Address to his Soldiers.

IMPERATIVE, EXHORTATIONS, PROHIBITIONS, WISHES.

G. 1342–6; 1507; 1327; 1329; 1339.
H. 873; 874, a, b; 966, 1–3; 872, a, b; 985, N.

The Lacedaemonian army was greatly provoked at Etronicus, because he gave it no pay. There [1]came near being a revolt in the camp. The soldiers were, therefore, much pleased that Teleutias, the same who shortly before had been admiral, was again sent by the Ephors [2]to take command of the fleet. [3]Immediately after his arrival he called together the troops and spoke as follows:

"O that the condition of our city may be speedily improved! For it is now unable to pay you your wages. Be not disheartened, however, [4]at the present state of affairs, but have confidence in me, and still more in yourselves. For [5]he who relies most upon himself will soon have in abundance everything that he needs. But believe, also, that I will care for you. [6]I should even like you to have more than I have[7] myself. For, by the gods! I should be content to be two days without food, rather than that you should go hungry a

single day. But let us, fellow soldiers, manfully endure cold and heat and night-watching, and not grow weary [8]of labor and toil, in order to obtain as many blessings as possible [9]by our united efforts. Do not think you will acquire good things by lazy indulgence. It[7] is[7] only [10]for toil that[7] the gods sell us the best things. Every one who is sufficient unto himself and is able to supply himself with what he needs, is not compelled to fawn upon others. It was thus that our city became the most prosperous [11]in all Greece. O that you may show yourselves worthy of our ancient virtue!"

[*Hell.* V. 1, 13–18.]

1. ὀλίγου ἐδέησε. use personal construction. This expression is always used personally in the Anabasis, and commonly so elsewhere.
2. "to take command" = ἵνα ἡγῆται w. gen.
3. see G. 1572; H. 976.
4. dat., or ἕνεκα, gen.
5. see G. 1560; H. 960.
6. see G. 1339; H. 895, examples.
7. omit.
8. see G. 1580; H. 983.
9. partic., *toiling together ourselves.*
10. gen., G. 1133; H. 746.
11. *of all the Greek* (*cities*).

Lesson XLIII. Discussion in Sparta about the Theban Citadel.

INDIRECT DISCOURSE. DIRECT AND INDIRECT QUESTIONS.

G. 1600; 1603; 1605; 1606.
H. 1011; 1015; 1016; 1017.

When the Lacedaemonians heard that Phoebidas had occupied the citadel of Thebes, they were greatly displeased, because[1] he had done it [2]without orders from the state. Many were in doubt whether they

should restore the citadel to the Thebans, or not. Then Agesilaus spoke to the following effect : "We must not now ask whether Phoebidas acted rightly or wrongly, but give our attention solely to this point,[3] namely,[3] whether his[4] action is beneficial or harmful to the state. Would that our generals had always cared most of all for this![5] Why, then, ought we to give up such an advantage? May we rather be able to bring into our power [6]as easily all the cities that are hostile to us! Do not, therefore, censure Phoebidas! Give no heed to those who advise you otherwise!" After him Leontiades, who had betrayed the citadel to Phoebidas, came into the assembly and said : "I see, men of Lacedaemonia, that you do not know what you ought to do. But you know how many wrongs the Thebans have done you. Were they not always hostile to your friends and friendly to your enemies? Who of you can forget what they answered you, when, [7]twenty-three years ago, you bade them join you in taking the field against [8]that 'Peiraeus people'? The Thebans themselves would laugh at you, if you should give the citadel back to them." Thereupon the Lacedaemonians resolved to keep the acropolis, and to bring to trial those in Thebes who were hostile to Sparta.

[*Hell.* V. 2, 32–36.]

1. ὅτι, plup.
2. "without orders, etc.," = *it not having been ordered by the state.* προστάττειν, acc. abs.
3. omit.
4. τὰ πεπραγμένα.
5. gen.
6. οὕτως.
7. see G. 1184; H. 781.
8. ἐκεῖνον τὸν ἐν Πειραιεῖ δῆμον.

Lesson XLIV. The Battle of Leuctra.

INDIRECT DISCOURSE. INDIRECT QUESTIONS.

G. 1481, 1, 2; 1497, 1, 2; 1588.
H. 930; 932; 933; 934; 935.

When the Spartan king, Cleombrotus, ascertained that a peace [1]had been arranged [2]between the Athenians and the Lacedaemonians, he asked the Spartan authorities whether he should dismiss the army. Prothous, indeed, said that the army must be dismissed [3]in accordance with the treaty, in order that all the cities might be independent. In this way he thought[4] they would make the states favorably disposed toward them. But the assembly gave no heed to him, but commanded Cleombrotus not to disband the army, but to ascertain whether the Thebans were still keeping the Boeotian cities in subjection. [5]If this was the case, he [6]should at once march against them.

When he heard that the Thebans were [7]not only not setting the cities free, but were not even disbanding their army, he marched against Thebes, and after a few days pitched his camp at Leuctra.

While this was going on, the Thebans had prepared for battle and stationed themselves on a hill opposite their enemies and not far distant [11]from them. Both the Lacedaemonians and the Thebans placed their cavalry in front of their line of battle. But the Boeotian horse was much the better. For among the Spartans the bravest and those most vigorous in body[8] served[9]

[10]in the infantry, and only the less capable [11]took the field [12]on horseback. Hence [13]at the very beginning of the battle they were put to flight by the Theban cavalry. The Lacedaemonian infantry, on the other hand, had the best of it at first. But when they were attacked at the same time by infantry and cavalry, [14]and very many prominent men, including the king himself, had fallen, then first the right wing and soon afterward the left were pushed back and compelled to retreat. They halted, however, before their camp, and the generals decided to send a herald and ask the enemy to deliver up the dead under a truce. The Thebans did this and set up a token of victory.

[*Hell.* VI. 4, 1–15.]

1. *had been made*, γίγνεσθαι, perf.

2. write *of* (i.e. *on the part of*) *the Athenians toward* (πρός) *the Lacedaemonians.*

3. see Intr. XII. 2.

4. opt. (showing that this is what Prothous said).

5. τούτων τοιούτων ὄντων.

6. verb adj. w. εἴη.

7. see G. 1504; H. 1035, a.

8. dat.

9. ἐστρατεύσαντο with ἄν (or ἄν may be omitted without essentially changing the meaning). see G. 1296; H. 835.

10. πεζῇ (as adv.) or πεζοί.

11. omit.

12. see Intr. XII. 35.

13. Such phrases are expressed in a variety of ways. E.g. (1) εὐθὺς γενομένης τῆς μάχης. (2) αὐτῇ ἐν τῇ ἀρχῇ τῆς μάχης. (3) ἐπειδὴ πρῶτον ἡ μάχη ἐγένετο.

14. put "the king" in the same construction with "very many," etc. see Intr. XVIII. use the article with the king of Sparta. see G. 957; H. 660, c.

Lesson XLV. Thebes and the Arcadians.

NEGATIVES.

G. 1549; 1607; 1608; 1610; 1615; 1619.
H. 963; 1018; 1019; 1020; 1021; 1022; 1030.

[1]As a quarrel about the temple treasures had [2]broken out among the Arcadians, the weaker party sent envoys to Thebes who spoke to the following effect: "It is altogether necessary, Thebans, that you take the field against the Arcadians. If you come here with your whole force, they will hardly offer you any resistance. But if you do not,[3] [4]it is inevitable that they will again take sides with the Lacedaemonians. Do not, therefore, let this opportunity pass to subjugate the whole Peloponnesus." When the Public Council of the Arcadians heard that the Thebans were making preparations for a campaign, they also sent off ambassadors to forbid them to come into Arcadia [5]under arms, without being invited by them. They also thought best to conclude a truce with the Eleans, with whom they had been at war for some time. The Theban commander, who happened to be just then in Tegea with three hundred hoplites, had also sworn to keep this peace, and not to attack the Arcadians. He, however, feared that the authorities in Thebes would call him to account and inflict punishment on him, because he had acted thus [6]without orders from them. So, while the Arcadians were feasting and rejoicing on account of the peace, this general shut the city gates and [7]had all these arrested who did not seem to him to be siding

with the Boeotians. Still, many [8]got away, some by leaping down from the walls, and some being let out through the gates. For the guards did not [9]try to hinder their escape.[10] For no one was angry at any other one, and they did not wish that those who had done no wrong should be imprisoned or put to death.

[*Hell.* VII. 4, 35–40.]

1. gen. abs.
2. γίγνεσθαι.
3. omit "do." see G. 1417; H. 906, a, b.
4. write *it is not possible* (οὐκ ἔστιν) *that they will not*, etc.
5. see Intr. XII. 5.
6. see Lesson XLIII. n. 1.
7. see G. 1245; H. 815.
8. *saved themselves.*
9. see Lesson III. n. 6.
10. verb.

Lesson XLVI. The Battle of Mantinea.

(For general practice.)

Since much time had passed away, and Epaminondas had [1]not only not accomplished anything, but his army had been twice defeated although more numerous than the enemy, he resolved to engage battle. For he thought that [2]his reputation would be ruined if he should march home without a battle. He hoped to retrieve everything by a victory. If he should fall, however, such a death seemed to him to be the noblest and the one most worthy of himself. He took up his position at first in such a way that[3] the enemy supposed that he would at once join battle [4]with them. Then, however, he led his army to the western mountains, and pretended to be about to pitch his camp there. Therefore the enemy supposed that the battle would not take place [5]on this day, and they began to relax

their discipline. When Epaminondas perceived this, he suddenly wheeled about and attacked them. He placed his best troops in front, and the poorer ones farther back, that, [6]if these should flee, they might not discourage the others. His purpose was to break through the hostile phalanx by a violent attack. If he should be able to do this, he thought the victory would be won. And [7]in this he was not disappointed. For the enemy did not hold out against his attack, but at once gave way and fled. But Epaminondas fell in the battle, and the other Thebans did not pursue the enemy. Their cavalry, indeed, turned back through the ranks of the retreating enemy, [8]as if themselves defeated. So it came to pass that this victory and the death of Epaminondas were of no benefit to his country, and Thebes was no more powerful than before the battle. It even appeared uncertain which of the two parties[4] had conquered. For the Thebans did not prevent their adversaries [9]from erecting a token of victory, and they themselves, [8]as if defeated, received back their dead under a truce.

[*Hell.* VII. 5.]

1. see G. 1504; H. 1035, a.
2. write *he would be ruined in reputation* (dat.). see Lesson III. footnote.
3. ὥστε, ind.
4. omit.
5. dat. see G. 1192; H. 782.
6. circum. participle.
7. gen. see G. 1117; H. 748, examples.
8. ὥσπερ w. partic. see G. 1576; H. 978, a.
9. see G. 1615; H. 1029.

PART SECOND.

SYNTAX OF NOUNS.

Lesson XLVII. Education among the Persians.

GENITIVE.

G. 1097, 2; 1099; 1102; 1120; 1121; 1122; 1140 (next to last example).

H. 737; 738; 740; 742 and c; 745; 749; 853, g.

The ancient Persians provided carefully for the education of their[1] children; and the king, himself, took charge of the children of the nobles, [2]in order that they might sometime become efficient men. Therefore he commanded [3]that they be educated at the court along with the royal princes. However, they [4]not only took part in the instruction but shared also with the princes in their physical[5] exercises, hunting, riding, and throwing the javelin, and partook also of the same food and drink. [6]In the presence of these youths the king was wont to confer distinction upon those men who had especially surpassed their fellows, and who had [7]shown themselves meritorious in their country's service; and to dishonor those who were guilty of cowardice or who had been convicted of any other wrongdoing. So, from boyhood up, they all sought to obtain

moral integrity, felt ashamed to neglect their duties, were ever mindful of the good examples which their elders presented to them, and learned, even as youths, [8]to control their[1] passions, and to be controlled by other men.

[*Anab.* I. 9, 1–5.]

1. article.
2. see Lesson I.
3. infin.
4. οὐ μόνον . . . ἀλλὰ καί.
5. *of the body.*
6. gen. abs., *these, etc., being present.*
7. write *who had been causes of benefit to their fatherland*, dat.
8. infin.

Lesson XLVIII. Cyrus as Regent of his Satrapy.

ACCUSATIVE.

G. 1048; 1049; 1051; 1052; 1054; 1058; 1069; 1073; 1074; 1076; 1077.

H. 712 and a; 715, a, b, and R.; 716, a, b; 718; 724; 725, a; 726.

As long as he [1]ruled as satrap over Lydia, Phrygia and Cappadocia, these nations led[2] the happiest life, for he governed [3]with a righteous sway. First of all he took care [4]that no one did wrong [5]to another, and he punished most severely all those who did any harm to his subjects in body or estate, [6]so that evil-doers were afraid of him, for seldom did one of them escape his punishment.

[6]Hence in his satrapy all people traveled the highways with their possessions in greater security than anywhere else in Asia.[7] Furthermore[8] he requited most brilliantly those who did good to him. Often,

when he asked the gods for their favor, he is said to have prayed [9]that he might live [10]long enough to requite all those who had shown him kindness, and to take vengeance on those who had done him any wrong. Furthermore,[11] since he always lavished attentions upon his helpers and friends, and made the men who on a campaign voluntarily undertook great dangers governors of the subjugated[12] places, all his associates tried to win his favor and good-will, willingly subjected themselves to grievous toils, were not frightened at any danger, but, on the contrary, tried to outstrip[13] one another in daring, whenever they supposed Cyrus was observing[14] them. Therefore he had a real army. For [15]generals and officers sailed across the sea to join him, especially from Greece, for they thought not only profitable but also agreeable to serve[16] such a man.

[*Anab.* I. 9, 7–13.]

1. = σατραπεύειν, w. gen.
2. *lived.*
3. not dat. see G. 1052; H. 715, a.
4. see Lesson XII. ὅπως w. fut.
5. μηδένα ἄλλον.
6. see Lesson II.
7. see G. 1148, 1149; H. 757.
8. ἔπειτα δέ.
9. infin.
10. write *so long that*, etc., ὥστε.
11. ἔτι δέ or ἀλλὰ μήν.
12. = *of the places which he subjugated.*
13. φθάνειν w. partic. see G. 1586; H. 984.
14. infin., or pres. opt. after ὅτι.
15. write *many other generals, etc., and also Grecians.* see Intr. XVIII. omit "join."
16. μισθοφορεῖν w. παρά and gen.

Lesson XLIX. Cyrus and his Friends.

DATIVE.

G. 1159; 1160; 1165; 1174; 1179; 1181; 1182; 1183.
H. 764, 1, 2; 765; 767; 775; 776; 777; 780.

Cyrus [1]had his friends and associates chiefly among those who were distinguished [2]for justice, truthfulness and valor. For he estimated men, not by the amount of their money or the splendor of their honors, but by the virtues of their souls. As he wished his friends to be faithful assistants,[3] he was also himself very zealous to be the best helper to them. Therefore he honored with costly presents those who served him well.

The gifts which he received in great numbers[4] from his subjects, he was wont to distribute among his friends, and he was delighted at every opportunity [5]of showing a kindness to one of his more intimate acquaintances.

He often sent a friend a half-empty jar of wine, and the bearer would announce: "Cyrus chanced to find this pleasant wine. He therefore sends you this jar, that you may [6]have the pleasure of drinking it to-day with your friends."

Frequently he directed his servants to take a half-eaten goose and a half-loaf of bread to a friend, and to say: "Cyrus hopes[7] this bread and fowl[8] may be agreeable to you, since he relished[9] them himself." Indeed he was wont to say: "I am not rich for myself but for my friends, and I am glad to associate with men who are satisfied with me[10] and with their circumstances."

[*Anab.* I. 9, 20–23.]

1. write *used* (*as*) *friends*, etc. omit "among."

2. i.e. *in respect to justice*, etc., dat. εἰς w. acc. and ἐπί w. dat. are also often used in nearly the same signification.

3. write *assistants to himself*. note the difference between this "himself" and the next one.

4. "in great numbers" = πολλά.

5. τοῦ w. infin. see G. 1547; H. 959.

6. *may be pleased drinking*, partic.

7. = *wishes*.

8. = *goose*.

9. ἥδεσθαι.

10. acc.

Lesson L. The Persian Character.

ACCUSATIVE.

G. 1048; 1049; 1051; 1058; 1060; 1062.
H. 712 and a; 715; 718; 719; 720.

Ever since the Persians had fled from the little army of the Greeks at the battle of Cunaxa and had [1]suffered a most disgraceful defeat, they were so much afraid of the Greeks that they no longer regarded their great numbers with confidence. For the Persians [2]of that day were all intellectually[3] timid and physically weaker than the Greeks. Their generals, however, were utterly incapable in military affairs. They had recourse to fraud and perjury in order to destroy the Greeks. Yea, verily, their generals even vied with one another [4]in betraying and deceiving the Greeks. For most of the men of noble birth, who[5] held[6] the highest offices, were thoroughly corrupt in their character and adept[7] in every sort of wickedness. [8]Thus for example, Tissaphernes, by flattering Clearchus, had induced him to come [9]to his headquarters with the generals, ostensibly[10] in order that they might allay

the suspicions between[11] the Greeks and the Persians, but, in truth, in order to murder them.

And after the Greek generals had died the most shameful deaths, Ariaeus, Artaozus, and Mithridates with three hundred horsemen rode up not long afterward to the Greek camp. Now this Ariaeus had been[12] for a long time carrying on[12] the same war with the Greeks,[13] and enduring the same dangers. After the death of Cyrus, Clearchus had wished to make him king of the Persians; and he had given the Greeks[13] the most solemn[14] oaths by the gods[11] that he would march homeward with them by the same route and would never do them any injury. But now, though he had broken his oaths and gone over to the king, and at this time in company with Tissaphernes had done the Greeks the utmost evil possible, yet he felt no shame [15]in their presence, but, riding up within hearing distance and calling out the Greek commanders, he conversed with them [16]in order to prove to them [17]that Clearchus had deserved his death.

[*Anab.* II. 5.]

1. write *had been defeated the most disgraceful*, fem. acc., "battle," μάχην, or "defeat," ἧτταν, being implied as cognate acc.
2. τότε, attrib. pos.
3. θυμόν.
4. infin. w. εἰς (or ἐπὶ) τό.
5. ὅσοι.
6. *ruled.*
7. write simply *bad as to every baseness.*
8. οἷον δή.
9. cf. Intr. XII. 6 (here acc.).
10. write *as a pretence*, acc.
11. gen.
12. imperfect.
13. dat.
14. = *the greatest.*
15. αὐτούς.
16. ὡς w. fut. partic.
17. G. 1588; H. 981, 982.

Lesson LI. Character of Clearchus.

GENITIVE.

G. 1088; 1092; 1097, 2; 1102; 1109; 1112; 1117; 1121; 1123; 1148.

H. 729, e; 730, d; 736; 737; 741; 742; 743; 745; 748; 752, a; 757.

Clearchus [1]of Sparta, son of Rhamphius, was the most famous of the generals. [2]All who knew him admired him for his valor and his energy. For, [3]through his whole life, he preferred [4]to be engaged in [4]wars and [4]hardships rather than to be at peace and live at his ease. [5]At the time of the Peloponnesian war he took part in the campaigns of the Lacedaemonians against the Athenians. But after the Lacedaemonians had got control of Athens, and had ceased from the war, he resolved to go to war somewhere else in the world outside of Sparta. He begged the Ephors to allow him to sail to Perinthus in Thrace,[6] in order to subjugate the Chersonesus. At first the Ephors gave him permission. But afterward they changed their mind and ordered him to return home. But Clearchus, who was very eager for war, gave no heed to the orders of the Ephors, but sailed away to the Chersonesus. In consequence of this, the authorities at Sparta condemned him to death [7]on the ground of disobedience.

Since, now, as an exile, he was destitute of [8]means for carrying on the war, he asked money of Cyrus, who was satrap of Asia Minor, and who, as brother of King

Artaxerxes, had an abundance of gold and treasure. Cyrus, who esteemed Clearchus as a man of experience in military affairs, gave him a thousand darics.

[*Anab.* II. 6, 1–15.]

1. adj.
2. ὅσοι.
3. διά, gen.
4. verbs.
5. κατά, acc.
6. gen.
7. ὡς w. fut. partic. see G. 1574; H. 978.
8. write *the* (*things*) *useful for the war.* εἰς τὸν πόλεμον, in attributive position.

Lesson LII. Character of Proxenus.

DATIVE.

G. 1161; 1173; 1177; 1179; 1182; 1183.
H. 764; 768; 772; 775; 777; 780.

Proxenus, [1]of Boeotia, had his mind set, even in boyhood, on becoming a man capable [2]of accomplishing great things. Therefore when Gorgias was staying in Boeotia he employed him as a teacher. Many other young men also [3]took lessons of Gorgias, for he promised to make [4]his pupils efficient in speech and action. When Proxenus [5]was in the full bloom of youth he became the guest-friend of Cyrus,[6] and since he surpassed most young men in moral integrity, self-control, and education, Cyrus persuaded him to join in the campaign[7] which he was[8] about to make into the interior, telling him that he wished to make war on the Pisidians, as they were constantly annoying his territory. Proxenus was greatly delighted at this campaign, for he hoped that by taking the field in company with

Cyrus he should win for himself honor, wealth, and a great name. Thereupon he at once sent a letter to Xenophon in which he reported all this to him, and begged him to follow him thither, promising to introduce him to Cyrus and to make the latter his friend. [*Anab.* II. 6, 16–20.]

1. see Lesson LI. n. 1.
2. infin.
3. = *gave money to.*
4. = *those associating with him, passing time with him.*
5. write *was at the highest point* (*acme*) *in body.*
6. dat.
7. acc., *to march the march.*
8. opt. implied indir. dis. omit "to make."

Lesson LIII. Proxenus as General.

DATIVE.

G. 1158; 1159; 1160; 1174; 1175; 1181; 1183; 1186; 1189; 1190.
H. 763; 764, 1, 2; 765; 769; 772; 774; 777.

Proxenus came to Sardis with fifteen hundred hoplites and five hundred light-armed troops whom he had raised [1]with the money which Cyrus had given him. There Xenophon also met him and was introduced by him to Cyrus. Xenophon, too, was persuaded by Cyrus to join the expedition, since he trusted [2]Cyrus' statement that he wished to make war on the Pisidians. As a commander Proxenus treated his soldiers kindly, trying to induce them [3]to obedience by means of affection. But he was not able to inspire awe and fear in his subordinates, for he never reproved any one and never censured any one, in order that he might not be-

come unpopular with them. Therefore honorable soldiers followed him gladly and were devoted to him, but the bad ones ridiculed him. He never had a variance with a friend, but was eager rather to reconcile again with one another those who were at variance. Once, when several of Clearchus' and Menon's soldiers were quarreling, Clearchus had inflicted blows upon one of Menon's men, [4]assuming that he was in the wrong. In consequence of this these soldiers were so angry at Clearchus that they pelted him with stones. Enraged at this insolence, Clearchus marched against them[5] with his hoplites, and was about to fight it out under arms with Menon's men, when Proxenus, leading *his* company in between them,[5] sought to reconcile the two contestants with one another. Clearchus, however, was angry at Proxenus, because the latter treated[6] the affair too lightly.

Then Cyrus himself opportunely arrived and calmed Clearchus' anger. During[7] the whole campaign Proxenus maintained friendly relations with Clearchus. He accordingly followed him to Tissaphernes' headquarters. He was thirty years old when he, together with Clearchus and the other generals, was put to death.

[*Anab.* II. 6, 16–20.]

1. dat.; or ἀπό, gen.
2. "Cyrus' statements" = τοῖς Κύρου λόγοις; or better τοῖς Κύρῳ εἰρημένοις.
3. = *to obey himself.*
4. ὡς w. partic.
5. omit.
6. = *spoke.*
7. ἐν.

Lesson LIV. Xenophon addresses the Captains.

GENITIVE.

G. 1085; 1088; 1093; 1094, 1; 1099; 1102; 1112; 1114; 1117; 1118; 1120; 1136.

H. 730; 732, a–d; 736; 740; 742; 743, a, b; 748, a; 749; 759.

After the generals were put to death, most of the Greeks were so dispirited that they touched[1] neither food nor drink, and, as no one took any care for the army, neither watch-fires were kindled nor guards posted, but each one lay down to sleep wherever he happened to be. But they could not get any sleep [2]during the night [3]on account of their grief for the generals and their longing for their fatherland. Then Xenophon, son of Gryllus, [4]from Athens, arose and, having called together the captains, spoke to them somewhat as follows:

"Fellow captains, the enemy will soon begin their attack, since they have robbed us of our generals. But no one of us is looking out for the army, [5]that it may be able to defend itself against the enemy. Therefore it is our duty to cease from wailing and apply ourselves to work. For the king, who spared not his brother's dead body, but cut off his head and hand [6]in death, will surely not spare us, who were about to deprive him of his throne. The king has an abundance of provisions, slaves, cattle, sheep, and costly raiment, and the wealth of the vanquished belongs to the victors. To be sure, the enemy surpass us [7]in

numbers, and we are lacking in cavalry, nevertheless we must not despair of the victory. For we have been ever mindful of our oaths and have never neglected our religious duties; consequently we may hope that the gods will take care of us."

[*Anab.* III. 1, 1–25.]

1. γεύεσθαι.
2. G. 1136; H. 759.
3. ὑπό, gen.
4. adj.
5. ὅπως w. fut. ind.
6. partic. perf., *being dead.*
7. dat.

Lesson LV. Xenophon with Proxenus and Socrates.

DATIVE.

G. 1160; 1161; 1163; 1175; 1277; 1179; 1181; 1182; 1186.
H. 764, 1, 2, b; 769; 772; 773; 775; 776; 780.

Proxenus had for a considerable time maintained friendly relations with Xenophon, for they both [1]in their youth had associated with the philosophers [2]of their time, Gorgias, Hippias, Prodicus, and Socrates, they both, [3]as young men eager to learn, had their hearts set on [4]surpassing their fellows in efficiency and moral integrity, and both measured happiness not by the abundance of wealth but by [5]intellectual riches.

Now, since Proxenus knew that Xenophon was discontented with [6]political affairs in his city and vexed with the licentiousness and levity of his democratic fellow citizens,[7] he advised him to go with him to Cyrus, that they might both make the campaign together. Thereupon Xenophon asked advice [8]concerning this

matter of Socrates, with whom he maintained friendly relations during his whole life. Socrates, however, feared that the Athenians would be displeased with Xenophon, because Cyrus had always been a friend [9]of Sparta and an enemy of Athens, and because at that time the Athenians had not yet become reconciled with the Lacedaemonians, although they were not now at war with them. Therefore he advised Xenophon to ask Apollo for an oracle showing[10] whether it would be well for him to accede to the [11]proposal of Proxenus. Instead of this, however, Xenophon asked [12]by what prayers and sacrifices he could sometime happily return to Greece. When, on his return to Athens, he reported this to Socrates, *he* blamed him because he had not inquired rightly; but he advised him, nevertheless, to do what the god had directed him. Thus Xenophon made the campaign into the interior of Asia against the Great King in company with Proxenus, [13]without being an officer or even a soldier.

[*Anab.* III. 1, 4–10.]

1. = *being still lads.*
2. see Intr. XII. 29. ἐφ' ἑαυτῶν.
3. = *being.*
4. infin.
5. write *the good things of the soul.*
6. "political affairs in the city" = τοῖς τῆς πόλεως.
7. simply *citizens.*
8. περί, gen.
9. dat.
10. omit.
11. *the* (*things*) *said* (perf. partic.) *by Proxenus.*
12. partic., *by praying and sacrificing to what gods.*
13. *being neither . . . nor.*

Lesson LVI. Conference of the Captains.

PRONOUNS.

G. 985; 987; 989, 1, 2, 3; 993; 998; 1004; 1011; 1012; 1015, 1, 2; 1019; 1026; 1027.
H. 677 and a; 680, 1, 2, 3; 683; 689; 690; 691; 695; 696; 699; 700; 701; 702; 996.

The captains [1]applauded Xenophon's speech and bade him [2]be their leader. Only a certain Apollonides objected and spoke as follows:

[3]"Any one who affirms that we can be saved without the consent of the Persian king is a senseless prattler. For, with the great power which the king possesses, he will easily conquer us [4]who are so few. Consider, also, how many other difficulties will appear in our way." Then Xenophon interrupted him and said: "You are a [5]perfectly ridiculous person! Your ears seem unable to hear and your eyes to see. Why do you not call to mind the calamities and perils which we have all endured? Or have you already forgotten the [6]outrageous wrongs which we have received [7]from the Persian king? When he ordered us to surrender our arms, there was not one of us who wished to obey him, but we resolved to take up our position near him under arms. By what means was he then compelled to send ambassadors to us, in order to obtain the truce which he desired? To whom is it not plain that he did this only because he deemed our power [8]too great for him to conquer? But you seem no longer to know what our generals suffered, when, trusting to the oaths which they and the enemy had sworn, they went to an

interview with them without their arms. If any one puts confidence in those whom he has found to be the greatest liars, he is looking out for himself just as poorly as for others. But, captains, such a fellow seems to me [9]unworthy of the rank which he holds and of the country which gave him birth. Let us depose him from his captaincy and make him a baggage-carrier."

[*Anab.* III. 1, 26–31.]

1. write *praised Xenophon for what* (ἐφ οἷς) *he said.*
2. = *to lead them.*
3. ὅστις.
4. *being so few.* τοσούτους can be used here, lit. "of such a number," or οὕτως ὀλίγους.
5. G. 1015, 2; H. 702.
6. *outrages and wrongs.*
7. ὑπό, gen.
8. = *greater than so as to conquer us.* μείζονα ἢ ὥστε w. infin.
9. write *neither worthy of this honor nor of the native land which,* etc. οὔτε ταύτης τῆς τιμῆς ἄξιος κτλ.

Lesson LVII. Night March of the Greeks.

GENITIVE.

G. 1102; 1112; 1114; 1117; 1136.
H. 742; 743 and a; 748; 759.

The Greeks remained in the villages near the royal castle for three days. For, on the one hand, the wounded needed care, and, on the other hand, they found there an abundance of provisions, flour, wine, and barley. They learned from the inhabitants that [1]all this had been collected by the satraps of the region. For it was the duty of every satrap [2]to provide for the king's troops which happened to be in his province. On the fourth day they moved forward again into the

plain. When they were a short distance away from the mountains they saw Tissaphernes coming on with his force, and they resolved to break off the march. For, besides the numerous wounded, the men who carried these were also prevented from fighting.[3] So[4] they did not wish to meet the barbarians while on the march. When they had pitched camp in a village, the enemy themselves began the attack. But the barbarians soon found that this battle was very different from the previous one, for they were defeated [5]at every point. At evening they desisted from the battle and were about to return to their camp, which was distant more than sixty stadia from this place.[6] When the Greeks perceived this, one of the generals advised [7]that they start in the night and spare neither labor nor hardship, in order to get away as far as possible from the enemy during this time.

Then the Greeks, although they had been marching or fighting [8]all day long, showed themselves all very vigorous and ready to undertake [9]any hardship in order to be freed from greater evils. And this one march removed them so far from the enemy [10]that the barbarians were unable to overtake them [11]either on the following or on the third day.

[*Anab.* III. 4, 31–37.]

1. plural.
2. write *to supply provisions to.*
3. *the battle.*
4. οὖν.
5. = *everywhere.*
6. τόπος or χωρίον.
7. infin.
8. = *the whole day.* acc.
9. = *all hardships.*
10. ὥστε, indic.
11. οὔτε . . . οὔτε.

Lesson LVIII. The Armenian Villagers.

ACCUSATIVE.

G. 1051; 1058; 1060; 1062; 1069; 1073; 1074; 1077.
H. 715; 718; 719; 720; 724; 725 and a; 726.

They marched for many days through the Armenian mountains, suffering the greatest hardships from[1] the cold, bearing up under the greatest dangers and continuously[2] fighting with the enemy. The pack animals were mainly foot-sore[3] and [4]too weak in body to go on. [5]Worst of all, [6]during the whole march they never saw a village or a house.

But at last they came to some villages. That the villagers might not [7]get the start of them and run away, Polycrates with some of the soldiers ran at full speed up to the nearest village, and succeeded[8] in taking captive [9]all the inhabitants, including the chief of the village. The wives and children of the chief were also taken, [10]among them a daughter whom her father had given in marriage eight days previously. Her husband, however, was not among the prisoners, for he was just then away hunting hares. Xenophon did these people no harm, but made the chief his companion at dinner. He bade him conceal nothing from them, but instruct them accurately about[11] whatever they might ask him, and promised to treat him kindly and make him a rich man. The chief promised to do all that Xenophon asked of him, lavished attentions on the Greeks, and showed them the wine which he himself had hidden from his enemies [12]under ground.

[*Anab.* IV. 5, 1–36.]

1. ὑπό.
2. διατελοῦντες w. partic.
3. *lame in their feet.*
4. see Lesson LVI. n. 8.
5. τὸ δεινότατον.
6 ἀνά, acc.
7. "get the start and run away," make one construction with φθάνειν and partic. see G. 1586; H. 894.
8. δύνασθαι w. infin.
9. write *both the other inhabitants and also*, etc. see Intr. XVIII.
10. καὶ δὴ καί.
11. omit.
12. κατά, gen., or κατάγειος, adj.

Lesson LIX. Athletic Games at the Seaside.

GENITIVE.

G. 1085, 1–7; 1097, 2; 1098; 1102; 1105; 1117; 1120; 1121. H. 729, a–g; 730; 736; 737; 742 and a; 745; 748; 749.

It is an [1]old established custom among the Greeks to hold[2] gymnastic games [3]in honor of the gods, that these also may have pleasure in the physical[4] training and efficiency by which the best of the men surpass their fellows. Therefore at this time, when they had reached the sea and were freed from the dangers and hardships of the march, the games were at once their chief concern. Now there was in the army a certain Dracontius, who, when a boy, had unintentionally slain another boy, and had fled from Sparta that he [5]might not be brought to trial for murder and receive a severe punishment. As the Greeks deemed him efficient in gymnastic matters, they chose him to preside over the games, and to look to [6]all the arrangements. He, now, assigned the spot upon the hill, where they had erected the altar, as the place [7]for the spectators.

Very many took part in the contests, [8]testing their powers in running, wrestling, boxing, and the *pancratium*, and the sons of the prisoners were also permitted

to contend in the foot-races.[9] The men and horses, however, who attempted racing, ran down the steep incline to the sea, and from there up the hill again; and since most of the place was thickly overgrown, many fell down. Thereupon there arose much shouting and laughter both on the part of those who were running and rolling down, and on the part of the spectators; and all took great delight in these games.

[*Anab.* IV. 8, 22–28.]

1. "old established" = πάτριος.
2. = *to make.*
3. ἐπί, dat.
4. = *of the body.*
5. use partic. for first clause, *having been tried for murder*, etc.
6. *everything.*
7. gen.
8. *testing themselves.*
9. not plural. see also G. 1051, 1052; H. 716 and a.

Lesson LX. Expedition against the Drilae.

ACCUSATIVE.

G. 1010; 1047; 1049; 1054; 1060; 1069.
H. 654, b; 711; 712 and a; 716, b; 719; 724.

As [1]the supply of provisions in the army was giving out, Xenophon led out half [2]the Greeks against the Drilae. But the Drilae, to whom the coming out of the Greeks was no secret, burned their small places and abandoned them. Accordingly the Greeks found no booty except oxen and other animals which had escaped the fire. The Drilae themselves had collected together in a fortified place which was their capital city, and they defended themselves bravely against the Greeks. But the Greek light-armed troops immediately crossed the ditch which encircled the stronghold,

and tried to capture the place. But the enemy held their ground most valiantly, and followed the Greeks whenever[3] they wished to withdraw. While now Xenophon and the officers were in doubt what they should do,[4] a house on the right suddenly took fire and blazed up. Then they perceived in what way they might, perhaps, be saved. For the enemy left the houses [5]on that side in order to escape from the fire. Thereupon Xenophon ordered the soldiers to burn the houses on the left also, and, as these were all of wood, the fire soon spread over a large space. When, in consequence of this, the enemy fled from this place also, the Greeks were now opposed only along their front. Therefore they brought wood and kindled fires between themselves and the enemy, and also burned the houses in that place. In this way the whole city was burned except the acropolis, and since the enemy were partly[6] trying to save their goods, and partly warding off the fire, they were not able to pursue the retreating army.

[*Anab.* V. 2, 1–32.]

1. write *as food was failing the army*.
2. see G. 1090; H. 730, e.
3. ὁπότε w. opt.
4. see G. 1490; H. 932, examples (2).
5. ταύτῃ. see G. 1198; H. 779.
6. μὲν . . . δέ, or τοῦτο μὲν . . . τοῦτο δέ.

Lesson LXI. Xenophon's Offering to Artemis.

GENITIVE.

G. 1085, 1–7 ; 1136 ; 1140 ; 1143 ; 1149.
H. 728 ; 729, a–g ; 753 ; 754 and c ; 757 ; 758 ; 759.

In Trapezus the money accruing from [1]the sale of the prisoners was distributed, after the tenth part was first dedicated to Apollo and to the Ephesian Artemis. Each of the generals received a part of this tithe to[2] lay aside for the gods. We do not know [3]what use the others made of this money, but Xenophon relates [4]of himself the following : He set up a votive offering to Apollo in Delphi. Afterwards in Scillus, a city where he was living [5]in exile, he bought a large place which should[6] be sacred to Artemis. With the same money he had an altar built and a temple of the goddess. The carved image which was placed in it was of cypress wood, but otherwise quite similar to the golden image of Artemis at Ephesus. And, just as a river named Selinus flowed past the great temple, so also a river [7]of the same name ran through this estate. Once yearly they made an offering to the goddess of a tenth part of the field-produce, and then all the inhabitants of the place and the men and women living in the vicinity took part in the festival. Each of them received an allotted portion [8]of the field fruits belonging to the goddess, and of the animals taken in hunting. Moreover Xenophon planted around the temple a grove of fruit trees, which was likewise sacred to the goddess. Beside it stood a stone pillar which bore[9] an inscrip-

tion, bidding the owner of this land keep the temple in order and offer yearly the tithe to the goddess.

[*Anab.* V. 3.]

1. omit "the sale of."
2. ἵνα, opt.
3. ὅ τι τούτῳ τῷ ἀργυρίῳ ἐχρῶντο οἱ ἄλλοι.
4. περί, gen.
5. = *being an exile.*
6. μέλλοι, opt. of implied indirect discourse. see G. 1502, 4; H. 937.
7. = *having this name.*
8. write *of the (things) from the field.* omit "fruits."
9. = *had.*

Lesson LXII. Among the Mossynoeci.

GENITIVE.

G. 1099; 1102; 1112; 1117; 1120; 1139; 1140.
H. 738; 742; 743; 748; 749; 753; 754.

The Mossynoeci, when the Greeks arrived at the borders of their country, at first refused to let them pass through. Then Xenophon learned that [1]one part of this people was at war with the other part. He accordingly thought it best to make an alliance with those of the Mossynoeci confronting them, and to help these invade the land of their enemies. The Mossynoeci did not wish to let the opportunity pass [2]for taking vengeance on their adversaries, and so they accepted the alliance. After each had given their oaths and exchanged[3] pledges, the Mossynoeci led them to a stronghold which their enemies occupied. Thereupon the army was drawn up in such a way that the bowmen were between the hoplites, [4]who were formed in column, and thus they advanced against the place. The bowmen first hit some of the enemy, who had run for-

ward the farthest, and put them to flight. Then the light-armed troops began the battle, but could not get the upper hand of their opponents. At last the hoplites who had followed the light-armed troops forced the enemy to give way. But they rallied again at the houses of the city and resisted valiantly, discharging javelins and long, heavy lances [5]at them. But shortly afterward they wheeled and fled away. Only their king, whom they always support at public expense and for whom they are accustomed to provide in every way, was unwilling to leave the wooden tower in which he was, and thus was burned with it. The Greeks, who had supposed that they should obtain much booty here, were not disappointed in this expectation, for the place was full of wine and other provisions. [6]When they first tasted the wine, it had a bitter taste, but after mixing it with water they drank it with pleasure. The Mossynoeci were a most barbarous tribe and most diverse from Greek customs.

[*Anab.* V. 4, 1–30.]

1. "one part . . . the other part," τὸ ἓν μέρος . . . τῷ ἑτέρῳ (μέρει), or οὗτοι οἱ ἄνθρωποι . . . ἀλλήλοις.

2. infin.

3. *given and taken.* gen. abs.

4. omit "who were formed"; "in column" in attrib. position.

5. omit.

6. write literally; or it may also be written *to them first tasting the wine the taste was bitter.* see G. 1165, 1172; H. 771, a, b.

Lesson LXIII. Plans for a Colony.

DATIVE.

G. 1158 ; 1174 ; 1175 ; 1181 ; 1183 ; 1184.
H. 763 ; 772 ; 773 ; 774 ; 776 ; 777 ; 781.

[1]During this time Xenophon devised [2]a new plan. He wished to found a city with the large force which he saw united here, hoping thereby to benefit both his native land and the soldiers. He did not communicate the plan, however, to any one, but resolved first to ask counsel of the gods. But the prophet Silanus, whom he employed [3]for this purpose, preferred rather to return home. Through him the other Greeks learned Xenophon's design, and most of them were of the same mind with Silanus, because of their longing for their fatherland, their wives, and their children.

Thereupon Timasion, from Dardanus, and Thorax, a Boeotian, who was inimical to Xenophon and envied him his [4]position as general, held a conversation with certain merchants from Heraclea and Sinope, who happened to be in the camp, and asked them to provide pay for the army. "In no way," said they, "can you do a greater service both to yourselves and to your fellow citizens. For Xenophon intends to found a city in Pontus, and many of the soldiers have the same desire. For they expect to live much better and more agreeably in this land than in their homes. Therefore, procure money for the army, that we may purchase provisions with it.[5] [6]It is for lack of these that many hesitate to sail away. [7]The better they are supplied

with provisions, the less will they wish to remain here." Thereupon the merchants went home and informed the authorities in Sinope and Heraclea of Xenophon's intention. These promised Timasion to collect money from their fellow citizens and send it to him.

[*Anab.* V. 6, 15–21.]

1. ἐν, dat.
2. write simply *devised something.*
3. ἐπὶ τούτῳ. omit "purpose."
4. "position as general" = one word.
5. *with this.*
6. write *lacking these, many hesitate,* etc.
7. ὅσῳ ἂν πλείονα, fut. condition.

Lesson LXIV. Reception of King Corylas' Ambassadors.

ACCUSATIVE.

G. 1051 ; 1052 ; 1055 ; 1058 ; 1069 ; 1239.
H. 714; 715; 716, a, b ; 718 ; 723 ; 724, a.

When the ambassadors of Corylas, king of Paphlagonia, came to conclude a treaty with the Greeks, the generals received them hospitably. And, after eating and drinking, two Thracians danced in armor [1]to the music of a pipe, imitating warriors. Then two [2]men from Magnesia [3]performed another dance called the *carpaea,* likewise in armor, [4]accompanied by pipe music. One of them [5]would lay his arms down beside him and seem to be ploughing, and often look back as if he was in fear of some enemy, and the other, as a robber, would lie in ambush for him. As soon as the former perceived the robber suddenly start to pursue him, he anticipated [6]his design, snatching up his weapons to defend himself against him. Then they imitated a

fight, [7]dealing one another many blows, until[8] the victor bore off the vanquished one in chains, together with the yoke of oxen.

Then the Greeks brought in a dancing-girl [9]of great beauty, dressed in rich attire, who, carrying a light shield, gracefully performed[10] the *pyrrhic* dance.

The Paphlagonians, who had thought it prodigious [11]that the Greeks danced in armor, were wholly amazed at this sight, for they believed that among the Greeks women also [12]took part in battle. The Greeks told the ambassadors in jest that the women left in camp had put the king to flight [13]at the time of his attack.

[*Anab.* VI. 1, 1–13.]

1. πρός. omit "music of."
2. = *Magnesians.*
3. *danced another dance.*
4. πρός, acc., or ὑπό, gen.
5. imperf. omit "seem to"; "one of them . . . the other," ὁ μὲν . . . ὁ δέ.
6. write simply *him.*
7. cf. n. 3. "one another" = κατ' ἀλλήλους.
8. ἕως.
9. *very beautiful in form.*
10. *danced.*
11. infin.
12. "took part in battle" = one word.
13. partic., *having attacked,* εἰσπίπτειν.

Lesson LXV. Disaster follows Disregard of the Sacred Rites.

GENITIVE.

G. 1109; 1112; 1117; 1120; 1121; 1123; 1133; 1139; 1140. H. 741; 743; 745; 746; 748; 749; 752 and a; 753.

Although the Greeks had resolved to condemn to death [1]any one who should leave the army [2]before they were in safety, yet Silanus had hired a ship of the Heracleans for a high price and had secretly[3] sailed

away. Therefore the Greeks asked Arexion from Arcadia, [4]who was familiar with the sacred rites, to preside over the sacrifices. When, now, in the harbor of Calpe this man sacrificed [5]with a view to their departure, the omens were not favorable.

For this reason the generals resolved to desist from the march and first to look out for provisions. For the whole army was at this time in great perplexity, since they needed provisions and were unable to buy them even at the highest price, because the Bithynians, being hostile to them, did not furnish them a market. But also the sacrifices for this purpose[6] did not result favorably. Thereupon Neon, who had been elected general in place of Chirisophus, — for Chirisophus had died of a fever, — seeing the army wholly destitute of provisions, resolved to go out after[7] them. And more than two thousand men took part in the raid, [8]without giving heed to the omens. But, dispersing among[9] the villages, they had not yet got possession of their enemies' goods, when the cavalry of Pharnabazus was seen confronting them. These, being vastly superior to the Greeks, killed more than five hundred of them.

[*Anab.* VI. 4, 12–23.]

1. attrib. partic.
2. πρίν, infin.
3. λανθάνειν.
4. = *not inexperienced.*
5. ἐπί w. dat.
6. omit "purpose."
7. ἐπί, acc.
8. partic., *neglecting*, etc.
9. εἰς or κατά, acc., or ἐν, dat.

Lesson LXVI. Arystas, the Mighty Eater.

DATIVE.

G. 1175 ; 1177 ; 1179 ; 1181 ; 1183.
H. 772 ; 773 ; 775 ; 776 ; 777.

After Seuthes had made a treaty with the Greeks, he invited the generals and officers to[1] a dinner. When they came in they found the Thracians who had been invited sitting around[2] in a circle. Thereupon the servants placed before those at the dinner tables full of pieces of meat and large leavened loaves of bread. Seuthes and the Thracians broke in two the pieces of meat and the loaves and passed them around to the others, that they might in this way show them[3] honor, reserving but[2] little for themselves. The Greeks, who were delighted at this custom, did the same as the Thracians. Only one, a certain Arystas from Arcadia, was not pleased with this usage, but, holding a whole loaf in his hand, and having many pieces of meat lying on his knees, he ate continuously with great eagerness. Then the horns were brought round, which the Thracians, at their banquets, use [4]instead of goblets [5]for drinking wine. When, now, the cup-bearer brought Arystas the horn of wine, he, pointing with his hand to Xenophon, said, "Take it to him[6] ; [7]he is through eating ; [8]I've no time now." When the cup-bearer, who understood Greek,[9] translated these words to the Thracians, they admired [10]the tremendous eater, and all present [11]broke out into loud laughter.

[*Anab.* VII. 3, 21–25.]

1. ἐπί, acc.
2. omit.
3. = "these" = τούτους.
4. write *as goblets*.
5. εἰς τό w. infin., or simple infin.
6. *to that one*, ἐκείνῳ.
7. write *he is no longer eating*, δειπνεῖν.
8. write *I am not yet at leisure*.
9. = *how to speak Greek*. see G. 1592, 2; H. 986, 3d example.
10. = *the* (*one*) *tremendous at eating*, infin., φαγεῖν.
11. "broke out, etc.," aorist of ἐγγελᾶν. "loud" = *greatly*.

Lesson LXVII. Xenophon's Gift to Seuthes.

GENITIVE.

G. 1094; 1097, 1, 2; 1099; 1100; 1101, 2; 1102; 1107; 1112; 1120; 1132; 1133; 1139.
H. 732; 738, a, b; 739 and a; 742; 743; 746; 749; 751; 753.

[1]According to Thracian custom all [2]those invited to the dinner had to give presents to the king, and Heraclides, [2]who presided over Seuthes' finances, took care that his master should receive as many valuable presents as possible. When, now, the banqueters had enough of the dinner, horns of wine were handed round. And, as the drinking was in full progress, the Greeks saw a Thracian come in who held a white horse by the bridle. Drinking to Seuthes from the horn of wine, he said: "O Seuthes, take this horse as a present from me, that, [3]mounted on him, you may overtake every fleeing foe, but may be, yourself, overtaken by no one." Thereupon other men gave him slaves skilled in handicraft, others vessels and arms wrought of gold, silver, and bronze, and others garments redolent of perfumes. But Xenophon, who had never been eager for wealth, and had always looked out for the army more than for himself, had nothing to

give, since he was destitute of property. But, having drunk a drop or so too much, he arose quickly, when the cup-bearer reached him the horn, and said:

"While I drink to you, O Seuthes, I give you the most valuable gifts, namely, myself and these commanders who are far superior in valor to most other men, and a large army which has learned to shun no danger, but to attempt every foe, so that you can[4] have well-grounded[5] hopes of obtaining [6]that which you long for, and of recovering your hereditary territory." When Seuthes heard Xenophon speak thus, he arose and [7]joined him in drinking off the horn, and sprinkled [8]the last drops over his table-companions, that everything might turn out well.

[*Anab.* VII. 3, 26–32.]

1. κατά, acc.
2. attrib. partic.
3. ἐπὶ τούτου.
4. ἐξεῖναι, impers., dat.
5. *great*, or *beautiful*.
6. see G. 1026; H. 996.
7. "joined him in drinking off" = one word.
8. = *the remnant*, τὸ λοιπόν.

Lesson LXVIII. Battle of Cyzicus.

THE ARTICLE.

G. 943; 945, 1, 2; 948; 952; 954; 958; 960; 979; 981; 983; 989, 1, 2.

H. 654 and e; 661; 663; 664 a, b, c; 666 a, c; 672 a–c; 678; 679; 680; 730, a, b.

The Athenian soldiers in Samus, although unauthorized [1]to do so, elected as general Alcibiades, who was then the most distinguished man not only of Athens, but of all Greece. Soon afterward Tissaphernes took Alcibiades prisoner by trickery. He

was kept in Sardis about thirty days. Then he escaped by night and after a few days reached the Athenian fleet. This was now reinforced by Theramenes and Thrasyllus, one of whom came from Macedonia and the other from Thasus, with twenty ships. Now [2]the total number of the Athenian ships [3]amounted to eighty-six. They sailed to the island Proconnesus, which was situated in the Propontis, and resolved to attack the Lacedaemonian fleet. This was at Cyzicus, and consisted of sixty-six ships which Mindarus commanded, the same who a few days before had been defeated by the Athenians at Abydus. When, now, they came to the vicinity of Cyzicus, they saw the hostile ships manoeuvring at some distance from the harbor, and they immediately attacked them. The Lacedaemonians at once fled to the shore. But Alcibiades sailed around with twenty ships and landed. Mindarus did the same thing, and a battle took place on the land, in which the Spartan commander fell. Thereupon the Athenians brought off to Proconnesus all the enemies' ships except those of the Syracusians, which the Syracusians themselves burned. When the [4]news of this reached Athens, all the citizens were filled with the greatest delight. They hoped that [5]by sea, [6]at least, they would maintain the superiority over their enemies in this war.

[*Hell.* I, 1, 3–18.]

1. omit "to do so"; "unauthorized" = *being not authorized.*

2. "the total number, etc.," = *αἱ ἅπασαι νῆες.*

3. = *ἐγένοντο.* so below for "consisted of."

4. = *this news.*

5. see Intr. XII. 14.

6. see Intr. XXV.

Lesson LXIX. The Syracusian Generals at Cyzicus.

DATIVE.

G. 1160; 1163; 1165; 1175; 1177; 1179; 1186; 1189.
H. 764, 1, 2, b; 767; 769; 772; 773; 774; 775.

The Syracusians were very friendly to the Lacedaemonians, but bitterly hostile to the Athenians. Accordingly they came to the aid of the Lacedaemonians with many ships, and repeatedly fought against the Athenians. A few days after the battle of Cyzicus it was announced to the Syracusian generals that they had [1] been banished by their people. Thinking this would not be pleasing to their soldiers, they called an assembly of the army, and Hermocrates, the most eminent of the generals, spoke as follows:

"We must communicate to you the disaster which has befallen us. We supposed we had been the cause of much good to our fatherland, nevertheless we have been exiled [2] by our fellow citizens. Although it is our opinion that this has been done [3] contrary to law, still, it becomes us to obey the state. You, also, will be displeased at this decree; but we hope that you will not venture to oppose the authorities, but will be good and orderly men, as hitherto. Choose, therefore, other generals, and obey them as you obeyed us." The ship captains and the sailors were indignant at this, and openly blamed [4] their home government because it had passed this decree, and they bade the generals [5] retain the command. "For," said they, "we, too, are citizens of Syracuse, and we do not wish

men who have been working diligently for us and for the state to be punished with the same punishment as the [6] vilest criminals. [7] Surely, you do not deserve this treatment at the hands of your country."

[*Hell.* I. 1, 27, 28.]

1. pres. *φεύγοιεν ὑπό.*
2. perf. *ἐκπίπτειν.*
3. see Intr. XII. 16.
4. *the people at home.*
5. *still to command them,* *ἔτι ἐφίστασθαι σφίσιν.*
6. adjectives. *the most vile and wicked* (*men*).
7. *οὐ δήπου δίκαιοί ἐστε οὐδὲν τοιοῦτο πάσχειν ὑπὸ κτλ.*

Lesson LXX. Return of Alcibiades.

ACCUSATIVE.

G. 1051 ; 1060; 1069 ; 1073 ; 1074 ; 1077.
H. 715 ; 719 ; 724 ; 725, a ; 726.

After Alcibiades had conquered the Lacedaemonians at Cyzicus and had fought many other naval battles, he resolved to return home with his soldiers. But he sailed first to Gytheum, [1] in Laconica, partly [2] in order to do harm to the Spartans, and partly in order to learn how the Athenians were disposed toward him. For he had many enemies in Athens who spoke ill of him in every way and tried to harm him. He knew [3] that if his enemies were still powerful he should have to be on his guard against them. But when he heard that his fellow citizens were very friendly to him and had even elected him general, he sailed homeward and arrived at the Peiraeus on the day on which the [4] festival of the Plynteria was celebrated. Some regarded this coincidence as an unfavorable sign.[5] For on [6] that

day they took off the robes from the statue of Pallas and cleaned them, on account of which they kept the goddess hidden from the public, veiling her shrine. Therefore all the Athenians were wont to regard this as an ill-omened day, and no one ventured to undertake on it any serious business, fearing that it would lack the help of this goddess, who was considered in Athens the most powerful. But the multitude who assembled in the Peiraeus to see Alcibiades was so much the greater. No one there spoke evil of him any more, but, having grown wise[7] through[8] misfortune, they sought to instruct one another about the cause of his exile, representing themselves as innocent of it. "He is[9] the only man," they said, "that was ever unjustly banished. Evil men, who envied him and wished to benefit themselves, persuaded us to do him the greatest injustice."

[*Hell.* I. 4, 11–23.]

1. gen.
2. see G. 982 ; H. 654, b.
3. quotation of pres. condition with fut. in apod., G. 1497, 2 ; H. 932, 2, a, b, and Lesson III. foot-note.
4. omit "festival of the."
5. omit.
6. ἐν, or dat. alone.
7. σώφρων.
8. ὑπό, gen.
9. write *he alone was not justly banished.*

Lesson LXXI. Alcibiades made Commander-in-chief.

ACCUSATIVE.

G. 1058 ; 1060 ; 1062 ; 1073 ; 1077 ; 1079.
H. 718 ; 719 ; 720 ; 725, a ; 726.

Most of the citizens knew, to be sure, that Alcibiades was responsible for their previous calamities, but they

saw that he was [1]of such amazing ability and cleverness that they hoped he would be competent to make the country strong and great again ; for he was as efficient in military affairs as in politics. Alcibiades was greatly pleased [2]that the citizens had appeared [3]in such large numbers; still, at first he hesitated to leave the ship, deeming his enemies to be still powerful. But when he saw his relatives and friends, he went on shore and entered the city, [4]accompanied by all. Thereupon he made a speech in his defence in a popular assembly, saying that he had not profaned the sacred mysteries nor done the state any other wrong, but that his enemies had treated him with great injustice.

Others spoke to the same effect, and no one contradicted them. Thereupon they appointed him commander with unlimited powers. He at once showed himself worthy of the great expectations which he had aroused in all. The Athenians had been obliged for six years to conduct the festal procession of the mysteries by sea. For, though Eleusis was but a few stadia distant from Athens, yet they could not use the so-called Sacred Road, since the Lacedaemonians occupied the whole region. Now, however, Alcibiades led forth all his troops and thus they were able to go to Eleusis by land and at last to offer the customary sacrifices to the goddess in the ancient manner.

After remaining a short time in Athens Alcibiades sailed with his whole force to Andrus, which had revolted from the Athenians. He won a victory over the citizens, who came out against him, and laid siege

to the city; but, being unable to capture it, after remaining a few days he then sailed to Samus.

[*Hell.* I. 4, 16–23.]

1. write *so amazing* (δεινός) *as to ability*, etc.
2. w. partic. in dat., G. 1580; H. 983.
3. = *so many in number.*
4. gen. abs., *all accompanying.*

Lesson LXXII. Callicratidas and Lysander's Friends.

GENITIVE.

G. 1085; 1088; 1094; 1095; 1105; 1109; 1135; 1139; 1140. H. 728; 929, a–g; 730, d; 732; 741; 742; 753 and f.

[1]In the following year, [2]the war having now gone on for twenty-five years, the Lacedaemonians sent out Callicratidas as admiral. He was a man [3]of vigorous body, lofty spirit, noble, ingenuous character, and every way worthy of the Greeks of the ancient time.

At Ephesus [4]in Ionia Lysander turned over the fleet to him, which consisted of ninety ships. Callicratidas manned, in addition to these, fifty ships from Chius, Rhodes, and other allied cities, and resolved to move against the Athenians. But the friends of Lysander, many of whom were commanders of ships, [5]disliked to serve under Callicratidas, and sought to [6]spread slanderous reports about him among their allies, saying that the Lacedaemonians made[7] a great mistake [8]in constantly changing their naval commanders, for they frequently sent[9] out men who were entirely inexperienced in nautical affairs. When Callicratidas learned this, he called together the Lacedaemonians [10]who were there, and addressed them as

follows : "It is not a [11]mark of noble men to speak evil of others [12]behind their backs. But it is the duty of a good citizen to obey the authorities, and I would never be called [13]one of [14]those who care more for their own interests[15] than for the public welfare. The state has ordered me to command the fleet, and I shall carry out [16]my orders [17]as well as I can. But it is difficult for a commander to perform his duties [18]against the will of his subordinates. Tell me, therefore, frankly, [19]what your disposition toward me is. I am quite ready, if you desire it, to go home and report there how matters[20] are going on here." No one of those present then ventured to disobey him, and they said nothing else than that he must obey the authorities.

[*Hell.* I. 6, 1–8.]

1. see G. 1192; H. 782.
2. write *twenty-five years having passed by for the war*, gen. abs. see G. 1166; H. 771.
3. "of vigorous, etc.," adjectives, not genitives. omit "body" and "character."
4. gen.
5. "served Callicratidas without zeal," ἀπροθύμως.
6. see Intr. XII. 42.
7. pres. opt.
8. ἐν τῷ w. infin.
9. indirect discourse.
10. *who were present.*
11. omit "mark"; also "duty," below, G. 1094, 1; H. 732, first example.
12. = *secretly from them.*
13. omit "one," G. 1095; H. 732, examples.
14. attrib. partic.
15. omit "interests," and below, "welfare."
16. attrib. partic.
17. fut. condition.
18. gen. abs.
19. = *how you are disposed toward me.*
20. = *the (things) here.*

Lesson LXXIII. Callicratidas and the Milesians.

GENITIVE.

G. 1097, 2; 1102; 1109; 1112; 1120; 1132; 1135.
H. 736; 737; 741; 742; 743; 749; 751; 753, f.

Thereupon Callicratidas went to Cyrus and asked him for the pay for his sailors which he had promised. But [1]since Cyrus was unfriendly to him and kept putting him off, Callicratidas became angry and sailed away to Miletus, whence he sent a trireme to Sparta [2]to fetch money. But, as his men had only a few days' pay, he called together the inhabitants of Miletus and spoke to them as follows: "You know, Milesians, that the state has appointed me to command the army. But we are carrying on the war in your behalf also, and we will see to it that you preserve the freedom which you rightly esteem above all other[3] goods. Therefore I hope you will assist me zealously and will [4]supply the wants of my soldiers. Moreover, it is fitting that you should take the lead of our other allies [5]in this matter, for you live in the land of the barbarians, who have done you so much injury. Yet we excel them in everything. In money alone are we inferior to them. To be sure, I [6]could have obtained this in abundance from Cyrus. But I thought it unworthy of myself to wait before his doors and to fawn upon him. Help us, then, as well as you can. As soon as the money from Sparta arrives, I will pay all back to you, and you shall also participate in all the prizes of victory. Let us show the barbarians that

we can prevail over our enemies [7]through our own resources."

Then they voted [8]a contribution of money and promised to provide for the army.

[*Hell.* I. 6, 8–12.]

1. gen. abs.
2. relative w. fut. indic.
3. omit.
4. write *supply to my soldiers what they (shall) want.*
5. "in this matter" may be omitted.
6. "could have," ἐξεῖναι, G. 1400; H. 897.
7. *through ourselves.*
8. infin., *to contribute*, etc.

Lesson LXXIV. Death of Callicratidas.

GENITIVE.

G. 1086; 1088; 1099; 1102; 1105; 1109; 1120; 1135.
H. 729, g; 730, c; 737; 738; 741; 742; 749; 753, f.

Callicratidas then sailed against Methymna [1]on the island of Lesbus. He attacked the city at once and took it by storm. There the soldiers obtained much booty. But when the allies advised him to sell the inhabitants as slaves, he replied: "So long as I command the army, no Greek, [2]as far as it lies in my power, shall be sold into slavery." Soon afterward he defeated Conon in a naval battle and captured thirty Athenian ships. When he then learned that a much larger hostile fleet was at Samus, he resolved to attack it at once, although his force was considerably less than that[3] of his adversaries. On this account his helmsman advised him to sail away. "For," said he, "it is impossible to win the victory; but [4]a defeat will be the beginning of great misfortune for us, and I believe you

will regret your rashness." But Callicratidas replied: "I am more concerned for my good reputation than for anything else. If I fall, [5]things will go on in Sparta none the worse. Let us rather call to mind the ancient valor by which we have ever excelled all the Greeks." Shortly afterward he began the battle. For a long time both fought most bravely, and neither Athenians nor Spartans showed themselves unworthy of their previous fame. But when Callicratidas' ship collided with a hostile trireme, he fell into the sea and was drowned. Thus died a man who even in war did not forget philanthropy and gentleness, and who, if he had lived longer, might perhaps have attained [6]the goal for which he was striving, namely,[7] to bring about a peace between Athens and Sparta.

[*Hell.* I. 6, 12–32.]

1. gen.
2. see Intr. XII. 50, and cf. G. 1535; H. 956, a.
3. article.
4. infin.
5. "things in Sparta," *τὰ ἐν Σπάρτῃ.*
6. write (*that*) *which he was striving after.*
7. omit.

Lesson LXXV. Sequel to Arginusae.

GENITIVE.

G. 1102; 1103; 1112; 1117; 1126; 1148; 1149.
H. 742, b, c; 743; 744; 748; 756; 757.

The naval battle in which Callicratidas fell took place near the Arginusae, three small islands which were situated between Lesbus and the main land, and were one hundred and twenty stadia distant from Mytilene. Although the Athenians won a brilliant

victory, they still lost twenty-five ships together with their crews.[1] The Lacedaemonians and their allies lost, in all, seventy-seven ships. To be sure, the Athenian generals sent out at once the ship captains Theramenes and Thrasybulus with forty-seven ships, and ordered them to take all possible pains to rescue their fellow soldiers [2]who were on the wrecked ships or in the sea, and to pick up the dead. They wished, themselves, to sail as soon as possible to Mytilene, to release Conon, [2]who was shut in there, from his great danger, and to destroy the fifty ships of Eteonicus which were separated from the rest of the Spartan fleet. But a violent storm, which arose directly after the battle, prevented those two captains from picking[3] up the dead and saving [2]those who were still alive. Although they attempted this work, they soon had to give it up. In consequence of this storm the generals also were unable to accomplish [4]their intention. Therefore Eteonicus succeeded in sending his ships, together with the merchants (for these followed the army in numbers in order that it might not lack provisions) to Chius, not far from Lesbus. Conon was surprised, indeed, [5]at his hasty departure, but soon afterward he met the Athenian generals from whom he learned of the victory at the Arginusae, while[6] they heard from him that Eteonicus had escaped.

[*Hell.* I. 6, 35, 7, 3.]

1. = *those who manned them*, attrib. partic., G. 1191 ; H. 774, a.
2. attrib. partic.
3. infin. see G. 1519, 1549 ; H. 948, 963.
4. write *what they had in mind.*
5. write *at Eteonicus, because* (ὅτι) *he went away so quickly.*
6. see Intr. XXII.

Lesson LXXVI. Speech of Euryptolemus.

(For general practice.)

The Athenian generals who defeated Callicratidas were deposed from office and brought to trial by the state. For it was said that they had neglected their duty in not picking up the shipwrecked. Although the accused generals had an abundance of friends in Athens, only one ventured to speak in their behalf. Euryptolemus, the son of Pisianax, [1]among many other things said the following :

" Will you, fellow citizens, treat worse than traitors these men who, by a glorious victory, have done the greatest benefit to the state? Abide, rather, by the laws which you have enacted for yourselves, and remember that through these, [2]more than anything else, we have become the greatest state in Greece. But let us now come back to the facts themselves which are the occasion of this trial. After the generals had won the victory, they were very mindful of their duties. They were most of all concerned to save the shipwrecked. Then, however, they wished also to improve[3] the victory as much as possible. Therefore they divided the fleet into two parts and resolved to remain on the spot with one part, and with the other ships to sail against the Spartans. So they left behind forty-seven ships, that four ships might care for each of those twelve from which it still seemed possible to save the men. With the others they sailed to Mytilene against the enemy. Among[4] the commanders of

those forty-seven ships were also Theramenes and Thrasybulus. Since, now, the work was distributed in this way, I believe that the responsibility should[5] also be shared in the same way. Let the one party give account why[6] they did not at once move against the enemy, and let the others make their defense for not picking up the shipwrecked. But [7]it was the storm that hindered those from sailing to Mytilene, and these from picking up the shipwrecked. Is it not, then, amazing that[8] no one has even accused the one party, while it is said that the others have committed a crime worthy of death? One of the generals whom you now wish to condemn was, himself, among[4] the shipwrecked, but was rescued. Will you, now, because he did not pick up others, condemn to death a man who then had to be picked up himself? He, at any rate, must be acquitted by you."

[*Hell.* I. 7, 20–34.]

1. ἄλλα τε πολλὰ καὶ τάδε.
2. = *most of all*, G. 1088, H. 755, b and examples.
3. = *use*.
4. partitive gen., G. 1094, 7; H. 732, 4 and examples.
5. χρή or verbal adj.
6. ὅτι, lit. *because*.
7. write *the storm, now* (δή), *hindered*.
8. εἰ. see G. 1423; H. 926.

VOCABULARY.

The vocabulary is designed to be quite full, and synonymous expressions, as *bid*, *command*, *order*, etc., are usually repeated, to avoid the necessity of pursuing a word from one cross-reference to another. The student is cautioned, however, to consider the real meaning of the English phrase before searching for it. Thus, *give heed* and *take care* will be found under *heed* and *care*, not under *give* and *take;* and so with other similar expressions.

The gender of all nouns is given.

The declension is indicated only when the gender and the ending do not make it certain. Thus, all masculines and feminines in *-os* are of the second declension. All neuters in *-os* are of the third declension. All masculines in *-as* and *-ης* are of the first declension *unless otherwise indicated*, etc.

The principal parts of verbs are best given in the catalogues in the grammars.

A.

abandon, λείπειν, ἀπολείπειν, καταλείπειν.

abide by, *be true to* (*oaths, promises*, etc.), ἐμμένειν, dat.

ability, σοφία, ἡ; δύναμις, -εως, ἡ.

able, δυνατός, ἱκανός, οἷός τε.

—— *to be able*, δύνασθαι.

about (*local*), ἀμφί, περί, acc.

—— (*concerning*), περί, gen.

—— (*nearly*), ἀμφί, εἰς, ὡς.

—— *to be about to do*, μέλλειν, w. infin. G. 1254; H. 846.

above, ὑπέρ, gen. and acc.

Abrocomas, Ἀβροκόμας, ὁ.

abundance, ἀφθονία, ἡ.

—— *in abundance* (adj.), ἄφθονος.

—— *to have an abundance of*, εὐπορεῖν, gen.

—— *to have in abundance*, ἔχειν ἐν ἀφθόνοις.

Abydos, Ἄβυδος, ἡ.

accede, συγχωρεῖν, dat.

accept, δέχομαι.

accompany, συνακολουθεῖν, dat. (or absolute).

accomplish, διαπράττειν, κατεργάζεσθαι.

accordingly, ὥστε (indic.), οὖν.

account, *on account of*, ἕνεκα, gen.; διά, acc.

—— *to call to account*, κρίνειν.

—— *to give account, to be held responsible for*, λόγον ὑπέχειν, δίκην ὑπέχειν, w. gen.

accrue, *amount to*, γίγνεσθαι.

accurately, ὀρθῶς, σαφῶς.

accustom, ἐθίζειν.

—— *to be accustomed*, εἰθίσθαι, εἰωθέναι (often imperfect of verb).

accuse, κατηγορεῖν, gen., and ὅτι or ὡς.

acquainted with, ἐμπείρως ἔχειν, w. gen.

acquaintance, φίλος, ὁ.

acquire, *possess*, κτᾶσθαι.

acquit, ἀποψηφίζεσθαι, ἀπολύειν, ἀφιέναι.

across, πέραν, gen.

—— *to put one across* (*of a river*), διαβιβάζειν.

—— *to take across*, διάγειν.

act, πράττειν, ποιεῖν.

—— subst., *deed*, πρᾶγμα, τό.

action, ἔργον, τό.

addition, *in addition to*, πρός, dat.

address, *speak to*, λέγειν, φάναι.

administer a satrapy, σατραπεύειν.

admiral, ναύαρχος, ὁ.

—— *to be admiral*, ναυαρχεῖν.

admire, θαυμάζειν, ἄγασθαι.

adopt, "*these proposals were adopted*," ταῦτα ἔδοξεν, w. dat. of person.

advance, ἐπιχωρεῖν, ἐπιέναι, προϊέναι.

—— *advance-guard, van*, οἱ ἡγούμενοι, τὸ ἡγούμενον, τὸ στόμα, οἱ πρόσθεν.

advantage, ἀγαθόν, τό.

—— *advantageous*, σύμφορος, -ον.

—— *to be advantageous*, συμφέρειν, dat.

—— *the advantages*, τὰ συμφέροντα, τὰ ἀγαθά.

adversary, ἐνάντιος (adj.), ἀντιστασιώτης, ὁ; ἀντίπαλος, ὁ.

advice, *counsel*, βουλή, ἡ.

advise, συμβουλεύειν, dat.

—— *seek advice, confer with*, συμβουλεύεσθαι, dat.

affair, πρᾶγμα, τό; τὸ γενόμενον.

—— *affairs*, often the article, e.g. τὰ τῶν θεῶν, τὰ τῆς πόλεως.

affection, εὔνοια, ἡ.

affirm, φάσκειν, θάναι.

afraid of, φοβεῖσθαι, acc.

after, conj., ἐπειδή.

—— prep., *time*, μετά, acc.

—— prep., *purpose, object*, ἐπί, acc. or dat.

afterward, ὕστερον.

again, πάλιν, αὖθις.

against, ἐπί, πρός, acc.; (*sin*) *against*, περί, acc.

Agesilaus, Ἀγησίλαος, ὁ.

Agesipolis, Ἀγησίπολις, -ιδος, ὁ.

Agias, Ἀγίας, ὁ.

ago, *earlier, previously*, πρότερον, w. dat. of degree of difference.

agree, *hold the same opinions, coincide*, ὁμολογεῖν, ὁμονοεῖν, dat.

—— *contract, agree to pay*, συντίθεσθαι.

agreeable, *pleasant*, ἡδύς.

agreeably, ἡδέως.

aid, ὠφελεῖν, acc.

—— *come to the aid of* (*especially in battle*), βοηθεῖν, dat.

alarm, *in great alarm,* καταπλαγείς (aor. pass. partic. καταπλήττειν).
Alcibiades, Ἀλκιβιάδης, ὁ.
alive, *to be alive,* ζῆν.
all, πᾶς, ἅπας.
—— *to be all powerful,* πάντα δύνασθαι.
—— *all of a sudden,* ἐξαπίνης, ἐξαίφνης.
allay, παύειν, διαλύειν.
alliance, συμμαχία, ἡ.
—— *to make an alliance,* συμμαχίαν ποιεῖσθαι, dat.
allied, συμμαχικός.
allotted portion, λάχος, τό.
allow, ἐᾶν, w. infin.; περιορᾶν, w. partic. G. 1585; H. 982.
ally, σύμμαχος, ὁ.
alone, μόνος.
along (*along the road, the river, etc.*), κατά, acc.; παρά, acc.
already, ἤδη.
also, καί.
altar, βωμός, ὁ.
although, καίπερ (or circum. partic.).
altogether, πάνυ, σφόδρα.
always, ἀεί.
amazed, *to be amazed at, wonder at,* θαυμάζειν, acc.
amazing, δεινός, θαυμαστός.
ambassador, πρέσβυς, -εως, ὁ.
ambush, *to lie in ambush,* ἐνεδρεύειν.
among, ἐν, dat.
amount, *mass,* πλῆθος, τό.
—— *to amount to, reach the number of,* γίγνεσθαι.
anarchy, ἀναρχία, ἡ; ἀταξία, ἡ.
Anaxibius, Ἀναξίβιος, ὁ.
ancient, παλαιός, ἀρχαῖος, πάτριος.
and, καί, τέ. Introd. XV.–XIX., XXIII.
Andrus, Ἄνδρος, ἡ.
anew, πάλιν.
angry, *to be angry,* ὀργίζεσθαι, dat.; χαλεπαίνειν, dat.; χαλεπῶς φέρειν, dat.
animals, *cattle,* κτήνη, τά (from κτῆνος).
—— *wild, game,* θηρία, τά.
announce, ἀγγέλλειν.
annoy, *to give annoyance to,* παρέχειν πράγματα, dat.
another, ἄλλος.
—— *at another place,* ἄλλοθι, ἄλλῃ.
—— *in another way,* ἄλλῃ, ἄλλως.
answer, ἀποκρίνεσθαι.
—— *give the same answer,* τὰ αὐτὰ (ταὐτὰ) ἀποκρίνεσθαι.
anticipate, *get the start of,* φθάνειν, w. acc. and partic. G. 1586; H. 984.
any, *any one, anything,* τίς, encl.
—— *anywhere,* πού, encl.
—— *anywhere else,* ἄλλοθί που, ἀλλαχοῦ.
apparent, δῆλος, φανερός.
—— *to be made apparent,* δηλοῦσθαι, δῆλος γίγνεσθαι.
appear, *make one's appearance,* φαίνεσθαι.
— *seem,* δοκεῖν.
apply one's self to, ἅπτεσθαι, gen.
appoint, καθιστάναι, ἀποδεικνύναι, ποιεῖν.
Apollo, Ἀπόλλων, -ωνος, ὁ.
Apollonides, Ἀπολλωνίδης, ὁ.
approach, προσέρχεσθαι, dat., or εἰς, acc.

Arcadian, *of Arcadia,* Ἀρκάς, -άδος, ὁ.
Arexion, Ἀρηξίων, -ωνος, ὁ.
Arginusae, Ἀργινοῦσαι, αἱ.
Ariaeus, Ἀριαῖος, ὁ.
arise, *originate, occur,* γίγνεσθαι.
—— *get up,* ἀνίστασθαι (and intrans. tenses of active).
Aristarchus, Ἀρίσταρχος, ὁ.
Aristodemus, Ἀριστόδημος, ὁ.
Armenia, Ἀρμενία, ἡ.
Armenian, Ἀρμένιος.
armor, ὅπλα, τά; θώραξ, -ακος, ὁ.
arms, ὅπλα, τά.
—— *under arms,* ἐν (or σύν) ὅπλοις.
—— *to form under arms,* τίθεσθαι τὰ ὅπλα.
army (*in general, also divisions of*), στράτευμα, τό.
—— (*especially in camp*), στρατός, ὁ.
—— (*in the field, on the march*), στρατιά, ἡ.
around, περί, acc.
arouse in, *infuse in, awaken in* (*of feelings, hopes,* etc.), παρέχειν, dat.
arrest, συλλαμβάνειν.
arrange, τάττειν.
—— *to have, make an arrangement, effect, bring about that,* διαπράττεσθαι, w. acc. and infin., or ὥστε, with infin. or ind., or ὅπως, w. fut. ind.
arrive, ἀφικνεῖσθαι.
—— *at a place,* w. εἰς, ἐπί, κατά, or πρός, acc.
—— *come to, reach* (*a person*), w. παρά, πρός, acc.
array (*one's self against*), ἀντιπαρατάττεσθαι.
Artaozos, Ἀρτάοζος, ὁ.
Artaxerxes, Ἀρταξέρξης, ὁ.
Artemis, Ἄρτεμις, -ιδος, ἡ.
Arystas, Ἀρύστας, ὁ (w. Doric οι Attic gen.).
as (*causal*), ἐπεί, ὡς, often circum. partic.
—— *if,* ὡς.
—— *safely, bravely, etc., as possible,* ὡς ἀσφαλέστατα, ἀνδρειότατα, with or without some form of δύνασθαι.
—— *long as,* ἕως.
—— *well as* (e.g. *these as well as those*), καὶ . . . καί.
ascend, ἀναβαίνειν ἐπί, acc.
ascertain (*by inquiry*), πυνθάνεσθαι.
—— (*by senses*), αἰσθάνεσθαι.
—— (*by reason,* or *in general*), μανθάνειν.
ashamed, *to be* (*feel*) *ashamed,* αἰσχύνεσθαι.
Asia, Ἀσία, ἡ.
—— *Asia Minor,* ἡ κάτω Ἀσία.
ask, *demand* (*something of some one*), αἰτεῖν, two accs. G. 1069; H. 724.
—— *inquire,* ἐρωτᾶν.
—— *for, seek,* ζητεῖν.
—— *beg, entreat,* δεῖσθαι, gen. and (often) infin.
—— *for an oracle, seek advice from, consult an oracle,* χρῆσθαι.
ass, ὄνος, ὁ.
assembly, *general assembly,* ἐκκλησία, ἡ.
assign, τάττειν, προστάττειν.
assist, ἐπικουρεῖν, dat.; ὠφελεῖν, acc.
assistant, συνεργός, ὁ.

associate, *be with,* συγγίγνεσθαι, dat. ; συνεῖναι, dat.
—— subst., ὁ συνών.
at, πρός, ἐπί, dat. Introd. XII. 6–10.
—— *any rate,* γέ, encl.
—— *the hands of,* ὑπό, gen.
—— *once,* εὐθύς, αὐτίκα.
—— *that time,* τότε.
—— *this place,* ἐνταῦθα.
Athens, Ἀθῆναι, -ῶν, αἱ; *Athenian,* Ἀθηναῖος ; *at Athens,* Ἀθήνησι.
atilt, *with spears atilt,* βαλλόμενοι τὰ ὅπλα, see *couch.*
attack, ἐπιτίθεσθαι, dat. ; προσπίπτειν, dat.; ἐμπίπτειν, dat.; ἐπιπίπτειν, dat.; προσβάλλειν, dat.
—— subst., προσβολή, ἡ.
attain, τυγχάνειν, gen. ; λαμβάνειν, acc.
attempt, πειρᾶσθαι, w. gen. or infin.; ἐπιχειρεῖν, w. infin.
attention, *give attention to,* σκοπεῖν, gen.
attire, *dress,* ἐσθής, -ῆτος, ἡ.
authorities, τὰ τέλη, οἱ ἐν τέλει, οἱ ἄρχοντες.
authorized, *fully empowered,* αὐτοκράτωρ, -oρος, ὁ, ἡ.
auxiliary force, βοήθεια, ἡ.
avoid, *to avoid,* ἵνα μὴ, w. subj. or opt.
away, *to be away* (*be absent*), ἀπεῖναι.
—— *to be away* (*be distant*), ἀπέχειν.
awe, αἰδώς, -οῦς, ἡ.

B.

Babylon, βαβυλών, -ῶνος, ἡ.
Babylonia, βαβυλωνία, ἡ.
back (*to go back, send back, give back,* etc.), ἀπο-, κατα-.
backward, ὄπισθεν, εἰς τὸ ὄπισθεν (τοὔπισθεν).
baggage, σκεῦος, τό ; usually pl. σκεύη.
—— *carrier,* σκευοφόρος, -ον.
banish, ἐκβάλλειν (passive), φεύγειν, ἐκπίπτειν.
bank, *bluff, high bank* (*of a river*), ὄχθη, ἡ.
banquet, δεῖπνον, τό ; εὐωχία, ἡ.
banqueters, οἱ δειπνοῦντες, οἱ εὐωχούμενοι.
barbarian, βάρβαρος, ὁ.
—— *most barbarous,* βαρβαρώτατος.
barely, μικρόν.
barley, κριθαί, -ῶν, αἱ.
battle, μάχη, ἡ.
—— *there on the battle-field,* οὗ ἡ μάχη ἐγένετο.
—— *without a battle,* ἀμαχεί.
be, *to be,* εἶναι.
—— *to be possible,* ἐξεῖναι, εἶναι.
beaming, *radiant,* φαιδρός.
bear, *carry,* ἄγειν, φέρειν.
—— *off,* ἀπάγειν.
—— *up under,* ἀνέχεσθαι.
beat, *defeat,* νικᾶν.
—— *clash against,* κρούειν; πρός, acc.
—— *strike,* παίειν, πλήττειν.
beautiful, καλός.
because, ἐπεί, ὅτι, ὡς, γάρ, often circum. partic.
—— prep., διά, acc.; ἕνεκα, gen.; ἐξ, gen.

become, *γίγνεσθαι.*

—— *to be becoming, befitting,* προσήκειν (impers.), dat.; πρέπειν (impers.), dat.

befall, *happen to,* συμβαίνειν, abs. or w. dat.

before, πρίν, w. infin. (or finite mood). G. 1470; H. 924 and a.

—— prep., πρό, gen. Introd. XII. 11, 12.

—— *the day before,* ἡ πρόσθεν ἡμέρα; ἡ προτέρα ἡμέρα.

—— *formerly,* adv., πρότερον, often expressed by φθάνειν, w. partic. G. 1586; H. 984.

beg, *entreat,* δεῖσθαι, gen.

begin, ἄρχεσθαι, gen., or partic. (also infin.).

beginning, ἀρχή, ἡ.

behalf, *in behalf of,* ὑπέρ, gen.

behave toward, προσφέρεσθαι, dat.

believe, πιστεύειν.

—— *suppose, think,* νομίζειν, οἴεσθαι.

belong to, εἶναι, w. poss. gen.

—— *what belongs to me,* τὸ ἐμόν.

beneficial, ἀγαθός, σύμφορος, -ον.

—— *to be beneficial,* συμφέρειν, dat.; ὠφελεῖν, acc.

benefit, subst., ἀγαθόν, τό.

—— *to benefit,* ἀγαθὸν ποιεῖν, acc.

beseech, see *beg.*

besides, *in addition to,* πρός, dat.

besiege, πολιορκεῖν.

best, ἄριστος, κράτιστος.

—— *as best one can,* ὡς κράτιστα.

—— *to have the best of it, to prevail,* κρατεῖν, gen. (or abs.).

betray, προδιδόναι.

better, *more advantageous,* βελτίων.

—— *superior, mightier,* κρείττων.

—— *braver,* ἀμείνων.

between, διά, gen., μεταξύ, gen.

—— *in between* (w. verbs of rest), ἐν μέσῳ, gen.

—— *in between* (w. verbs of motion), εἰς μέσον, gen.

beyond, πέραν, gen.

bid, *order,* κελεύειν.

birth, *to give birth,* τίκτειν.

Bithynia, Βιθυνία, ἡ.

—— *the Bithynians,* Βιθυνοί, οἱ.

bitterness, *bitter taste, acerbity,* αὐστηρότης, -ητος, ἡ.

bitterly, μάλιστα, ἰσχυρῶς, σφόδρα.

bivouac, αὐλίζεσθαι.

black, μέλας.

Black Sea, εὔξεινος πόντος, ὁ.

blame, αἰτιᾶσθαι, μέμφεσθαι, dat. or acc.

—— adj., *to blame, guilty,* αἴτιος, w. gen. of crime.

blaze up, *flame up,* ἀναλάμπειν.

blessings, ἀγαθά, τά.

blow, *stroke,* πληγή, ἡ (usually pl.).

boat, πλοῖον, τό.

body, σῶμα, τό.

—— *dead body,* νεκρός, ὁ.

Boeotian, Βοιωτός, ὁ.

—— (*of cities*), βοιωτίς, -ιδος, ἡ.

—— *to side with Boeotia,* βοιωτιάζειν.

booty, λεία, ἡ.

—— *to get* (*take*) *booty,* ἁρπάζειν, λείαν ἄγειν.

borders, ὅρια, τά.

born, *to be born,* γίγνεσθαι.

both, ἀμφότερος (usually plural or dual).

—— *both . . . and,* καὶ . . . καί; τὲ . . . καί. Introd. XVI.–XVIII.

bow, τόξον, τό.
—— *having a bow-shot the start,* ἐκ τόξου ῥύματος.
bowman, τοξότης, ὁ.
bow-string, τόξου ῥῦμα, τό.
boxing, πυγμή, ἡ.
boy, παῖς, -δός, ὁ.
—— *from boyhood up,* ἐκ παίδων.
—— *even in boyhood,* ἔτι παῖς ὤν.
brave, ἀγαθός, ἀνδρεῖος.
bravely, ἀνδρείως, καλῶς.
break, ῥηγνύναι, λύειν.
—— (*oaths, treaties, etc.*), λύειν.
—— *crush* (*of bones, spears*), συντρίβειν.
—— *down* (a bridge), λύειν.
—— *in two,* διακλᾶν.
—— *into tears,* δακρῦσαι (aorist).
—— *out* (*of a quarrel, storm*), γίγνεσθαι.
—— *through* (*a phalanx*), διακόπτειν.
—— *off, desist, cease,* παύεσθαι, gen.
breakfast, ἄριστον, τό.
—— *to take breakfast,* ἀριστᾶν.
—— *to prepare breakfast,* ἀριστοποιεῖσθαι.
bridge, γέφυρα, ἡ.
bridle, χαλινός, ὁ; ἡνία, ἡ.
brilliancy, λαμπρότης, -ητος, ἡ.
brilliant, λαμπρός, καλός.
bring (*chiefly of persons*), ἄγειν.
—— (*chiefly of things*), φέρειν.
—— *off, take away* (*of ships*), ἀπάγειν, οἴχεσθαι ἄγων.
—— *to land* (*of ships*), κατάγειν.
—— *in,* εἰσάγειν.
—— *back, restore,* κατάγειν.
bring *round, pass,* περιφέρειν.
—— *news,* ἀγγέλλειν πρός, acc. (or dat. alone).
—— *to pass, bring it about that,* διαπράττεσθαι (also act.), w. ὅπως and fut. ind., also infin. and subj. acc.; or ὥστε w. ind.
—— *about peace between,* διαλλάττειν, acc.; εἰρήνην ποιεῖσθαι, dat., and πρός, acc.
—— *cause to come* (*into danger, situation, to trial*), καθιστάναι.
—— (*before a court or judge*), ὑπάγειν.
—— *into,* or *under, one's power,* ἐπικρατεῖν, gen.
bronze, χαλκός, ὁ.
brother, ἀδελφός, ὁ.
build, ποιεῖν, οἰκοδομεῖν.
burn, καίειν.
—— *up,* κατακαίειν.
bury, θάπτειν, κατορύττειν.
business, ἔργον, τό.
busy, *to be busy about,* εἶναι περί (or ἀμφί), acc.
buy, ὠνεῖσθαι; 2. a. πριάσθαι.
by (*agent*), ὑπό, gen.
—— (*through, by means of*), διά, gen.
—— (*by reason of, on account of*), διά, acc.
—— (*near*), παρά, dat.
—— (*past*), παρά, dat.
—— (*in oaths*), νή, μά. G. 1066, 1067; H. 723.
—— Introd. XII. 13–15.
—— *force,* βίᾳ.
by-standers, οἱ περιεστηκότες.

C.

calamity, δυστυχία, ἡ; ἀτυχία, ἡ; πάθος, τό.
—— *in calamity,* ἐν δεινοῖς.
call, καλεῖν.
—— *forth* (*or out*), προσκαλεῖν, προκαλεῖν.
—— *together,* συγκαλεῖν.
—— *an assembly,* ἐκκλησίαν ποιεῖσθαι (or ποιεῖν), σύλλογον ποιεῖσθαι.
—— *aloud, call out, cry out,* βοᾶν.
—— *to account,* κρίνειν.
—— *to mind, remember,* μεμνῆσθαι, gen.
Callicratidas, Καλλικρατίδας, ὁ.
calm, *to quiet, appease,* παραμυθεῖσθαι, παύεσθαι.
Calpe, *Harbor of Calpe,* Κάλπης λιμήν, ὁ.
camp, στρατόπεδον, τό.
—— *camp-followers,* ὄχλος, ὁ.
—— *camp-ground, stopping-place,* σταθμός, ὁ.
—— *to pitch camp, encamp,* στρατοπεδεύεσθαι, κατασκηνᾶν.
campaign, στρατεία, ἡ.
—— *to conduct, make, a campaign,* στρατεύεσθαι, στόλον ποιεῖσθαι.
can, *be able,* δύνασθαι.
capable, ἱκανός, δυνατός.
—— *less capable,* ἀδυνατώτερος.
capital city, μητρόπολις, -εως, ἡ.
Cappadocia, Καππαδοκία, ἡ.
captain, λοχαγός, ὁ.
—— *captaincy,* λοχαγία, ἡ.
—— *ship captain,* τριήραρχος, ὁ; ναύκληρος, ὁ.
captive, αἰχμάλωτος.
capture, αἱρεῖν, καταλαμβάνειν.
—— *to capture alive, give quarter,* ζωγρεῖν.
Carduchi, Καρδοῦχοι, οἱ.
Carduchian, Καρδούχειος or Καρδούχιος.
care, *take care that,* ἐπιμελεῖσθαι, σκοπεῖν, and impers., μέλειν, w. ὅπως and fut. indic.
—— *to care for,* ἐπιμελεῖσθαι, gen.; μέλειν (impers.), dat. and gen.; κήδεσθαι, gen.
—— *attention,* ἐπιμέλεια, ἡ.
—— *nursing,* θεραπεία, ἡ.
carefully, ἐπιμελῶς.
cargo, *freight,* ἀγώγιμα, τά.
Caria, Καρία, ἡ.
carpaea (*a ballet*), καρπαία, ἡ.
carriage (*vehicle*), ὄχημα, τό.
carriage, *traveling carriage* (*luxurious, mainly for women*), ἁρμάμαξα, ἡ.
carrier, *porter,* σκευόφορος, ὁ.
carry, φέρειν.
—— (*on a vehicle, wagon, ship, horse, etc.*), ἄγειν ἐπί, gen.
—— *on war,* πολεμεῖν.
—— *out, execute,* διαπράττειν, ποιεῖν.
carved image, ξόανον, τό.
case, *in case,* partic. G. 1563, 5; H. 969, d.
castle, χωρίον, τό.
catch sight of, θεᾶσθαι.
cattle, βόες, οἱ or αἱ.
cause of, *responsible for, author of* (adj.), αἴτιος.
—— (subst.), αἰτία, ἡ.

cavalry, ἱππεῖς, οἱ ; adj., ἱππικός.
—— *cavalry force,* δύναμις ἱππική.
cease, παύεσθαι (often w. partic.).
celebrate, *keep* (*a religious festival*), ἄγειν, ποιεῖν, ἑορτάζειν.
censure, μέμφεσθαι.
Centrites, Κεντρίτης, ὁ.
Cerasus, Κερασοῦς, -οῦντος, ἡ.
Cerasuntians, Κερασούντιοι, οἱ.
certain, *sure,* σαφής.
—— *certainly,* σαφῶς.
—— *a certain one,* τίς (encl.).
chains, *bonds,* δεσμοί, οἱ.
—— *in chains,* δεδεμένος.
chance, *happen,* τυγχάνειν, w. partic.
change, *alternate,* διαλλάττειν.
—— *one's mind,* μεταγιγνώσκειν.
character, τρόπος, ὁ; φύσις, -εως, ἡ.
charge upon, ἐλαύνειν, θεῖν, τρέχειν, ἐπί or πρός, acc.
—— *assault,* προσβολή, ἡ.
—— (*preparation for attacking*; see *couch*), προβολή, ἡ.
—— *to take charge of,* ἐπιμελεῖσθαι, gen.
chariot, ἅρμα, τό.
Charmandé, Χαρμάνδη, ἡ.
cheer on, *exhort,* διακελεύεσθαι, dat.
Chersonesus, Χερρόνησος, ἡ.
chiefly, μάλιστα.
child, παῖς, ὁ, ἡ; τέκνον, τό.
Chius, Χίος, ἡ.
Chirisophus, Χειρίσοφος, ὁ.
choose, αἱρεῖσθαι.
—— *one chosen,* αἱρεθείς or αἱρετός.
Cilicia, Κιλικία, ἡ.
Cilician, Κίλιξ, -ικος, ὁ.
—— *woman* (*queen*), Κίλισσα, ἡ.
circle, κύκλος, ὁ.
circumstances, τὰ παρόντα.
—— *in view of the present circumstances,* ἐκ τῶν παρόντων.
citadel, *acropolis,* ἀκρόπολις, -εως, ἡ.
citizen, *fellow citizen,* πολίτης, ὁ.
city, πόλις, -εως.
—— (*part about the acropolis, at Athens*), ἄστυ, -εος, τό.
clean, *cleanse,* καθαίρειν.
Cleanor, Κλεάνωρ, -ορος, ὁ.
Clearchus, Κλέαρχος, ὁ.
Cleombrotus, Κλεόμβροτος, ὁ.
cleverness, φρόνησις, -εως, ἡ ; σύνεσις, -εως, ἡ.
climb, ἀναβαίνειν, ἐπί, acc.
coast, *shore, beach,* αἰγιαλός, ὁ.
coincidence, *chance, accident,* τύχη, ἡ.
cold, ψῦχος, τό ; χειμών, -ῶνος, ὁ (lit. *winter*).
collect (trans.), συλλέγειν, ἀθροίζειν.
—— *store up* (*food,* etc.), συνάγειν, συμφέρειν.
—— *for one's self* (*food,* etc.), ἐπισιτίζεσθαι.
—— (*by enforced contributions*), πράττεσθαι, εἰσπράττεσθαι, two accs.
collide, *run into,* ἐμβάλλειν, dat. ; συμβάλλειν, dat. ; συγκρούειν, dat.
colony, ἀποικία, ἡ.
—— *colonist,* ἄποικος, ὁ.
column, *in column,* κατὰ κέρας, κατὰ λόχους, ὄρθιος.
—— *in column of companies,* ὀρθίοις τοῖς λόχοις.
come, ἔρχεσθαι, βαίνειν.
—— *back,* ἐπανέρχεσθαι.
—— *out,* ἐκβαίνειν, ἐξέρχεσθαι.
—— *up,* προσιέναι, προσέρχεσθαι.

come *together*, συνιέναι, συνέρχεσθαι, ἀθροίζεσθαι.
—— *to have come*, ἥκειν.
command, *have command of*, ἄρχειν, gen.; ἡγεῖσθαι, gen.
—— (*of a ship*), ἐφίστασθαι, dat.
—— (*a fleet*), ναυαρχεῖν.
—— (*give orders*), κελεύειν, acc.
commander, ἄρχων, -οντος, ὁ; ἡγεμών, -όνος, ὁ.
—— *of a ship*, τριήραρχος, ὁ.
commit act of injustice, ἀδικεῖν, ἀδίκημα ποιεῖν.
common, κοινός.
communicate, *impart*, ἀνακοινοῦσθαι, dat.
companion, ἑταῖρος, ὁ.
—— *at dinner*, σύνδειπνος, ὁ.
company, λόχος, ὁ.
compel, βιάζεσθαι, ἀναγκάζειν.
completely, παντελῶς.
comrade, συστρατιώτης, ὁ.
conceal, κρύπτειν, ἀποκρύπτεσθαι, both w. two accs.
—— *to be concealed from, escape notice of*, λανθάνειν, acc. w. participle. G. 1586; 984.
concern, *to be concerned about, interested in*, μέλειν (impers.), w. dat. of pers. and gen. of thing. G. 1105; H. 742, examples.
—— *to be concerned that*, μέλειν (impers.), dat., w. ὅπως and fut. ind.
conclude, *ratify* (*peace, friendship*, etc.), ποιεῖσθαι, dat. or πρός, acc.
—— *a truce*, σπονδὰς ποιεῖσθαι, or σπένδεσθαι, dat.
—— (*of ambassadors*), often πρεσβεύειν εἰρήνην, etc.
condemn, καταγιγνώσκειν, καταψηφίζειν, gen. and dat. G. 1123, 1124; H. 752 and a.
—— *to death*, θανατοῦν.
condition, *state of things*, πράγματα, τά.
conduct, ἄγειν.
—— *across, through*, διάγειν.
confederate, σύμμαχος, ὁ.
confer distinction upon, τιμᾶν.
conference, *come to a conference with*, εἰς λόγους ἐλθεῖν, dat.
confidence, *to have confidence*, πιστεύειν, dat.
conflict, *to come to hand-to-hand conflict*, ὁμόσε θεῖν, ὁμόσε ἰέναι, ὁμόσε χωρεῖν.
confronting, *opposite to*, ἐνάντιος, dat.; ὁ καθ' αὑτούς.
congress, *hold a congress*, ἀθροίζεσθαι, σύλλογον ποιεῖσθαι.
conjointly, κοινῇ, σύν, dat.
conquer, νικᾶν, acc.; κρατεῖν, acc. or gen.
consent, *without the consent*, ἄκων (as partic., gen. absol.).
consequence, *in consequence of*, ἐκ, gen.; διά, acc.; ὑπό, gen.
consequently, ὥστε, indic.
consider, *give heed, observe*, κατανοεῖν.
considerable, *rather great or long*, συχνός.
considerably, μέγα, πολύ, μάλα.
consist of, *amount to* (*of numbers*), γίγνεσθαι.
constantly, *always*, ἀεί.
constrained, *to be constrained by necessity*, ἔχεσθαι ἀνάγκῃ, ἔχεσθαι ἐν ἀνάγκῃ.

consult, βουλεύεσθαι,
—— *with*, συμβουλεύεσθαι, dat.
contend, *contest*, ἀγωνίζεσθαι.
content, *to be content, accept the situation*, δέχεσθαι.
contest, ἀγών, -ῶνος, ὁ; μάχη, ἡ.
—— verb, see *contend*.
—— *the contestants*, οἱ ἀγωνιζόμενοι.
continue, διατελεῖν, partic. G. 1580; H. 981.
contract, συγκύπτειν.
contradict, ἀντιλέγειν, dat.
contrary, ἀνάντιος.
—— *on the contrary*, τὐνάντιον, τἀνάντια.
contribute, πόρον εἰσάγειν, συμβάλλεσθαι.
control, *have control of*, ἄρχειν, gen.; ἐπικρατεῖν, gen.
—— *one's self, come to one's self, recover self-possession*, ἐν ἑαυτῷ γενέσθαι.
converse, διαλέγεσθαι, dat.
convey, ἄγειν, κομίζειν.
conveyance, κομιδή, ἡ.
convict, ἐλέγχειν, (pass.) ἐλέγχεσθαι or ἁλίσκεσθαι.
Corinthian, Κορίνθιος, ὁ.
corrupt, διαφθείρειν.
—— *to be corrupt*, διαφθείρεσθαι.
—— adj., κακός, σαπρός.
Corylas, Κορύλας, -α, ὁ (Dor. gen.). G. 188, 3; H. 146 D.
costly, πολυτελής.
Cotyora, Κοτύωρα, ἡ.
—— *the Cotyorites, people of Cotyora*, Κοτυωρῖται, οἱ.
couch (*fix spears in position for attack*), προβάλλεσθαι τὰ ὅπλα, or καθιέναι τὰ δόρατα εἰς προβολήν.
council, βουλή, ἡ.
counsel, *advise*, συμβουλεύειν, dat.
—— *to ask counsel, advice* (*of a god*), ἀνακοινοῦν, dat.
count, ἀριθμεῖν.
countenance, πρόσωπον, τό.
country, χώρα, ἡ.
—— *own country, native land*, πατρίς, -ίδος, ἡ.
courageous, ἀνδρεῖος, θαρράλεος, ἐρρωμένος.
court of the king, αἱ βασιλέως θύραι.
cowardice, κακία, ἡ; δειλία, ἡ.
cowardly, κακός, δειλός.
crest, *peak*, κορυφή, ἡ.
Cretan, Κρής, -τός, ὁ.
cross (*of rivers and mountains*), διαβαίνειν, acc.
—— (*of mountains, also*), ὑπερβάλλειν, acc.
crossing, διάβασις, -εως, ἡ.
crowd out, ἐκθλίβειν.
cry, *shout*, βοᾶν.
—— *out* (*make one's self heard*), ἀναβοᾶν.
—— (*in surprise*, etc.), ἀνακράζειν.
—— subst., βοή, ἡ.
Cunaxa, Κούναξα, τά.
—— *at Cunaxa*, πρὸς τοῖς Κουνάξοις.
cup-bearer, οἰνοχόος, ὁ.
custom, *usage, law*, νόμος, ὁ.
customary, *wonted, established by usage or tradition*, νόμιμος, νομιζόμενος.
cut, κόπτειν, τέμνειν.
—— *to pieces*, διακόπτειν.
—— *down*, κατακόπτειν, κατασφάττειν.
—— *off* (*as behead*, etc.), ἀποτέμνειν.

cut, *off* (*intercept*), ἀποκόπτειν.
cypress, *of cypress, made of cypress*, κυπαρίττινος.
Cyrus, Κῦρος, ὁ.
Cyrus, *the Cyrean troops*, οἱ Κυρεῖοι.
—— *the Cyrean army*, τὸ Κυρεῖον (στράτευμα).
Cyzicus, Κύζικος, ἡ.

D.

dance, ὀρχεῖσθαι.
—— subst., ὄρχησις, -εως, ἡ.
—— *dance-girl*, ὀρχηστρίς, -ίδος, ἡ.
danger, *risk*, κίνδυνος, ὁ.
dangers, *perils*, δεινά, τά.
dangerous (*of an enterprise or undertaking*), ἐπικίνδυνος.
—— (*of a person*), δεινός, χαλεπός.
Dardanian, *of* or *from Dardanus*, Δαρδανεύς, -έως, ὁ.
dare, τολμᾶν.
—— (*incur danger*), κινδυνεύειν.
daric, δαρεικός, ὁ.
Darius, Δαρεῖος, ὁ.
dark, *in the dark*, σκοταῖος.
darkness, σκότος, τό.
Dascylium, Δασκύλειον, τό.
daughter, θυγάτηρ, -τρός, ἡ.
day, ἡμέρα, ἡ. Introd. XII. 7, 30.
—— *before day*, πρὸ ἡμέρας.
—— *day's march* (lit. *stopping-place*), σταθμός, ὁ.
dead, *dead body*, νεκρός, ὁ.
deal unjustly with, ἀδικεῖν, acc.
death, θάνατος, ὁ; τελευτή, ἡ.
—— *to put to death*, ἀποκτείνειν.
—— *to lead to death, execution*, ἐπὶ θάνατον ἄγειν. See *die, stone*.
deceive, ἐξαπατᾶν.
decide, *make up one's mind*, γιγνώσκειν, δοκεῖν (impers.).
declare, φάναι.
decree, δόγμα, τό; ψήφισμα, τό.
decree, *to make a decree*, δόγμα, ποιεῖσθαι.
dedicate, *choose out for*, ἐξαιρεῖν, dat. and acc.
deed, πρᾶγμα, τό; ἔργον, τό.
—— *such deeds*, τὰ τοιαῦτα.
deem, *consider*, νομίζειν, οἴεσθαι.
deep, βαθύς.
defeat, *conquer*, νικᾶν.
—— *to be defeated*, ἡττᾶσθαι.
defence, *to speak in one's defence*, ἀπολογεῖσθαι.
—— subst., ἀπολογία, ἡ.
defenceless, *bare*, ἔρημος.
defend, φυλάττειν.
—— *one's self against*, ἀμύνεσθαι.
defender of strangers, ξένιος.
delegates, *envoys*, πρέσβεις, οἱ; αἱρετοί, οἱ.
delight, ἡδονή, ἡ.
delighted, *to be delighted*, ἥδεσθαι, dat. (often w. partic.).
—— *to take delight in*, ἀπολαύεσθαι, gen.; ὀνίνασθαι, gen.
deliver, *save*, σῴζειν.
—— *up, surrender*, παραδιδόναι.
deliverance, *safety, rescue*; σωτηρία, ἡ.
Delphi, Δελφοί, οἱ.
democratic, δημοκρατούμενος.
democracy, δημοκρατία, ἡ.
depart, ἀπιέναι.
departure, ἔξοδος.

depose, *put out*, παύειν, acc. and gen.; ἀφαιρεῖσθαι, two accs.
deprive, ἀφαιρεῖν (usually middle), two accs. or acc. and gen. G. 1069, 1118; H. 724, 748 a.
descend, καταβαίνειν.
descendants, ἐπίγονοι, οἱ.
deserted, *through the desert*, ἔρημος.
deserter, αὐτόμολος, ὁ; ὁ αὐτομολήσας.
deserve, ἄξιος εἶναι, gen.; δίκαιος εἶναι, w. infin.
design, *intend*, ἐν νῷ ἔχειν.
—— subst., διάνοια, ἡ.
desire, βούλεσθαι, w. infin.; δεῖσθαι, gen. (often also w. infin.); ἐπιθυμεῖν, gen. (often also w. infin.).
desist, παύεσθαι, gen.; ἀπέχεσθαι, gen.
despair, ἀπογιγνώσκειν, gen.
destitute, ἐνδεής.
—— *to be destitute*, ἀπορεῖν, gen.
destroy, ἀπολλύναι, καθαιρεῖν, διαφθείρειν.
determine, δοκεῖν (impers. w. dat. of person), γιγνώσκειν.
devastate, δῃοῦν, διαφθείρειν.
devise, *think up*, διανοεῖσθαι.
devoted, *faithful*, πιστός.
die, θνήσκειν (also written θνήσκειν).
—— *be slain, be put to death*, ἀποθνήσκειν, ἀπόλλυσθαι, διαφθείρεσθαι.
—— *end one's life*, τελευτᾶν.
different, *another*, ἄλλος.
—— *to be different*, διαφέρειν, gen.
difficult, χαλεπός.
—— (*of a place, road*), δύσπορος, -ον.
—— *to execute*, δύσπρακτος, -ον.
difficult, *difficulties*, ἀμήχανα, τά; ἀπορίαι, αἱ.
diligent, ἐπιμελής.
diligently, ἐπιμελῶς.
dine, *eat dinner, be at dinner*, δειπνεῖν.
dinner, δεῖπνον, τό.
direct, *give directions, orders*, προστάττειν, dat.
directly, *at once*, εὐθύς, αὐτίκα.
disappointed, *to be disappointed in*, ψεύδεσθαι, ψευσθῆναι, acc. of specif.
disaster, συμφορά, ἡ.
disband, διαλύειν.
discharge (*bows*), τοξεύειν.
—— (*slings*), σφενδονᾶν.
—— *javelins, spears*, ἐξακοντίζειν, w. dat. of weapon.
discipline, *order*, τάξις, -εως, ἡ.
discontented, *to be discontented*, χαλεπῶς φέρειν, dat.
discouraged, ἄθυμος.
—— *to be discouraged*, ἀθύμως ἔχειν, ἀθυμεῖν.
—— *to discourage*, ἀθυμίαν παρέχειν, dat.
discover (*facts by inquiry*), πυνθάνεσθαι.
—— (*facts by reason, observation*), μανθάνειν.
—— (*things*, concrete), εὑρίσκειν.
disgraceful, αἰσχρός, ἄδοξος, -ον.
disheartened, see *discouraged*.
dishonorable, ἄδικος, -ον; ἄπιστος, -ον; κακός.
—— *to dishonor, deprive of honor*, ἀτιμάζειν.
dishonored (*by others*), ἄτιμος.
dismiss, ἀφιέναι, ἀποπέμπειν.

dismiss (*of army divisions*), διιέναι, διαλύειν.
disobey, ἀπειθεῖν, dat.
disorderly, ἄτακτος, -ον.
disperse (act.), διασπείρειν; (intr.) διασκεδάννυσθαι.
dispirited, see *discouraged.*
displeased, *to be displeased,* ἄχθεσθαι, χαλκπῶς φέρειν, dat.
disposed, *to be kindly disposed toward,* οἰκείως διακεῖσθαι, dat., or πρός, acc.
—— *to be thus disposed,* οὕτως διακεῖσθαι or ἔχειν, dat., or πρός, acc.
distant, *to be distant from,* ἀπέχειν, gen.
—— *to be distant from each other* (*of two objects*), διέχειν, gen.
—— *at a distance from,* adv., πόρρω, gen.
—— *to skirmish at a distance,* ἀκροβολίζεσθαι.
distinction, *to confer distinction on,* τιμᾶν, acc.
distinguished, ἔνδοξος, -ον; εὐκλεής.
distribute, διαδιδόναι, dat. and acc.; καταμερίζειν.
ditch, τάφρος, ἡ; χαράδρα, ἡ.
diverse, *far removed from,* κεχωρισμένος (from χωρίζειν), gen.
divide (lit. *make in two parts*), δίχα ποιεῖν.
division (*of an army*), τάξις, -εως, ἡ; στράτευμα, τό.
do, ποιεῖν.
—— *good* (or *ill*) *to any one,* καλὸν (or κακὸν) ποιεῖν, acc.
—— *well, prosper,* εὖ (or καλῶς) πράττειν.
—— *to be done, take place,* γίγνεσθαι.
domain, ἀρχή, ἡ.
door, θύρα, ἡ.
doubt, *to be in doubt,* ἀπορεῖν.
down along, *down from,* κατά, gen.
Dracontius, Δρακόντιος, ὁ.
draw up, *form, arrange,* τάττειν.
dress, *deck out in,* κοσμεῖν, ἐνσκευάζειν.
Drilae, Δρίλαι, -ῶν, οἱ.
drink, πίνειν.
—— *to* (*the health of*), προπίνειν, dat.
—— *a drop too much* (lit. *drink a little*), ὑποπίνειν.
—— *off, drain,* ἐκπίνειν.
—— subst., ποτόν, τό.
drinking, πότος, ὁ.
drive back, *drive off,* ἀπωθεῖν.
—— *out, expel,* ἐκβάλλειν, ἐξελαύνειν.
—— *past,* παρελαύνειν.
drown, *to be drowned,* πνίγεσθαι, ἀφανίζεσθαι.
during, *at the time of,* ἐν.
duty, τὸ δέον, τὰ δέοντα, τὰ προσήκοντα; *it is his duty,* δεῖ or χρή αὐτὸν, w. infin.

E.

each, *each one,* ἕκαστος.
—— (*of two*), ἑκάτερος.
—— *other,* ἀλλήλων, -οις, -ους.
eager, *to be eager,* σπουδάζειν, abs. or w. infin.
—— *to learn,* φιλομαθής.

eager, *to be eager for,* ἐπιθυμεῖν, gen. or infin.
eagerness, σπουδή, ἡ.
early, πρώ or πρωΐ.
—— *very early,* πρωαίτερον.
ease, *to live at ease,* ῥᾳθυμεῖν.
—— *at one's ease,* ἀπόνως, adv.
easy, ῥᾴδιος.
—— *easily,* ῥᾳδίως.
—— *with much more ease,* πολὺ ῥᾷον.
—— *to execute,* εὔπρακτος, -ον.
eat, ἐσθίειν.
education, παιδεία, ἡ.
efficiency, *excellence,* ἀρετή, ἡ.
efficient, δυνατός, ἱκανός, χρήσιμος.
eight, ὀκτώ.
—— *eight thousand,* ὀκτακισχίλιοι.
eighty, ὀγδοήκοντα.
Eleans, Ἠλεῖοι, οἱ.
elect, *choose,* αἱρεῖσθαι.
Eleusis, Ἐλευσίς, -ῖνος, ἡ.
else, *any one else,* ἄλλος τις.
embarrassment, ἀπορία, ἡ; ἀμήχανα, τά.
embassy, πρεσβεία, ἡ.
embrace, περιβάλλειν.
eminent, εὐκλεής, εὐδόκιμος.
emissary, ὑπόπεμπτος (as if perf. pass. partic.).
empire, βασιλεία, ἡ; ἀρχή, ἡ.
employ, *use,* χρῆσθαι, dat.
enemy, πολέμιος (adj.).
—— *the enemy,* οἱ πολέμιοι.
—— *private enemy,* ἐχθρός (adj.).
enact, τιθέναι.
encamp, στρατοπεδεύεσθαι.
—— *in company with,* συστρατοπεδεύειν σύν, dat.
encircle, κυκλοῦν.
encircle (*of a stream*), περιρρεῖν.
encourage, παραθαρρύνειν, acc.
end, τέλος, τό.
—— *to put an end to, stop,* παύειν.
—— *to come to an end,* λήγειν.
endure, ἀνέχεσθαι, ὑπομένειν.
energy, ἐνέργεια, ἡ.
engage battle, μάχην συνάπτειν, συμμιγνύναι.
enjoy, ἥδεσθαι, dat.
enlarge, *to collect in greater numbers,* συλλέγειν πλείους.
enraged, *to be enraged,* ὀργίζεσθαι, dat.; χαλεπαίνειν, dat.; χαλεπῶς φέρειν, dat.
enter, *go in,* εἰσιέναι, εἰσέρχεσθαι, εἰς, acc.
entire, πᾶς, ἅπας.
entrance, θύραι, αἱ; εἴσοδος, ἡ.
entreat, δεῖσθαι, gen.; αἰτεῖσθαι, acc.
enumeration, *numbering,* ἀριθμός, ὁ.
enviable, ζηλωτός.
envy, φθονεῖν, dat. (pers.); acc. (thing or cause).
Ephesus, Ἔφεσος, ἡ.
Ephesian, Ἐφέσιος.
Ephors, ἔφοροι, οἱ.
erect, ἵστασθαι (also act.).
escape, ὑπεκφεύγειν, w. infin.; ἐκφεύγειν (absol.).
—— (*from objects*), φεύγειν ἐκ, gen. (also acc. alone); διαφεύγειν, acc.
—— (*unperceived*), ἀποδιδράσκειν.
escort, προπέμπειν.
especially, μάλιστα, πολύ.
—— *since,* ἄλλως τε καί, or καὶ γάρ.
estate, *property,* χρήματα, τά.

estate, *place, land,* χωρίον, τό.
esteem, *value, prize,* τιμᾶν.
—— *above,* προτιμᾶν, gen. and acc.; προαιρεῖσθαι, gen. and acc.
estimate, *judge,* κρίνειν.
established, *old-established, hereditary,* πάτριος.
Eteonicus, Ἐτεόνικος, ὁ.
Euphrates, Εὐφράτης, ὁ.
Euryptolemus, Εὐρυπτόλεμος, ὁ.
Euxenus, Εὔξενος, ὁ.
evade, *avoid a trap,* ὑποστρέφειν.
even, *level,* ὁμαλός.
—— adv., καί.
evening, δείλη, ἡ; ἑσπέρα, ἡ.
ever since, ἀφ' οὗ. Introd. XII. 38.
every, πᾶς.
—— *everything,* πάντα, τά.
—— *kind of, every sort of,* παντοῖος.
—— *in every way,* πάντῃ.
—— *everywhere,* πανταχοῦ.
evident, *clear,* φανερός, δῆλος (ἐστί and partic. G. 1589; H. 981).
evil, κακός.
—— subst., κακόν, τό.
—— *evil-doer,* κακοῦργος, ὁ.
example, παράδειγμα, τό.
example, *for example, as for example,* οἷον δή.
excel, προέχειν, gen.; περιεῖναι, gen.; κρείττων εἶναι, gen.
except, πλήν, gen.; χωρίς, gen.
execute, *perform,* διαπράττειν, κατεργάζεσθαι, ἀνύειν.
exercise, ἄσκησις, -εως, ἡ.
exile, φυγάς, -άδος, ὁ; ὁ φεύγων.
—— *to be exiled,* φεύγειν, ἐκπίπτειν.
—— *banishment,* φυγή, ἡ.
exhibit, ἐπιδεικνύναι.
exhort, παρακελεύεσθαι, dat.; διακελεύεσθαι, dat.
expand, *draw apart,* διασπᾶν, διέχειν.
expectation, ἐλπίς, -ίδος, ἡ.
expedition, *campaign,* στρατεία, ἡ; στόλος, ὁ.
—— *to make an expedition,* στρατεύεσθαι, στόλον ποιεῖσθαι.
expel, ἐκβάλλειν, ἐξελαύνειν.
—— *from,* ἐκβάλλειν, ἐκ, gen.
expend, δαπανᾶν; *expend on,* δαπανᾶν εἰς, acc.
experienced in, ἔμπειρος, -ον, gen.
extend down, *reach down,* καθήκειν.

F.

fact, *in fact,* τῷ ὄντι.
—— *the facts,* τὰ ὄντα, τὰ πεπραγμένα, τὰ πράγματα.
fail, *give out, come short,* ἐπιλείπειν, acc.
faithful, πιστός, dat.
—— *faithless,* ἄπιστος.
—— *faithlessness,* ἀπιστία, ἡ.
—— *to put faith in,* πιστεύειν, dat.
fall, πίπτειν.
fall, *upon, attack,* ἐμπίπτειν, dat.; ἐμβάλλειν εἰς, acc.
—— *in with,* συντυγχάνειν, dat.
—— *out of the ranks,* ἐκτρέπεσθαι.
—— *into the hands of, into the power of,* γίγνεσθαι ἐπί, dat.
—— *down,* καταπίπτειν.
fame, εὔκλεια, ἡ; δόξα, ἡ.
famous, εὐκλεής; ἔνδοξος, -ον.
far, μακρόν, πολύ.

far, *off*, πόρρω, gen.
—— *farther*, πόρρω, πρόσω, προσωτέρω.
—— (*at longer range*), μακρότερον.
—— *no farther* (*of time*), οὐκέτι, μηκέτι.
—— *to be far from*, *lack much*, πολλοῦ δεῖν (pers. constr.).
—— *so far from . . . that*, οὐχ ὅτι . . . ἀλλὰ καί (lit. *not to speak of . . . but even*). G. 1504; H. 1035.
fast, *as fast as possible*, ὡς τάχιστα.
father, πατήρ, -τρός, ὁ.
favor, χάρις, -ιτος, ἡ.
—— *do many favors*, εὖ (or καλῶς) ποιεῖν πολλά. Introd. XII. 40.
favorable (*of omens*), καλά.
favorably disposed, εὔνοος, -ον, dat.
—— *to be favorably disposed*, εὐνοϊκῶς ἔχειν, dat.
fawn upon, *flatter*, κολακεύειν, acc.; θεραπεύειν, acc.
fear, δεδοικέναι, δεδιέναι.
—— (*bodily terror*), φοβεῖσθαι.
—— subst., δέος, τό; φόβος, ὁ.
—— *reason to fear*, κίνδυνος, ὁ.
feasting, *to be feasting*, εὐωχεῖσθαι.
fellow (*contemptuously*), ἄνθρωπος, ὁ.
—— *soldiers*, ἄνδρες στρατιῶται, συστρατιῶται.
—— *their fellows*, οἱ ἄλλοι.
festival, ἑορτή, ἡ.
fetch, *bring*, *convey*, κομίζειν.
fever, *to have a fever*, πυρέττειν.
few, ὀλίγοι (ὀλίγος, *small*, *short*, *brief*).
field, ἀγρός, ὁ.
field, *produce*, *fruits of the season*, τὰ ἐκ τοῦ ἀγροῦ ὡραῖα.
—— *to take the field*, στρατεύεσθαι.
—— *to take the field with*, συστρατεύεσθαι.
fifth, *on the fifth day*, πεμπταῖος, adj.
fifty, πεντήκοντα.
fight, μάχεσθαι, dat.
—— *it out*, διαπολεμεῖν, dat.
—— subst., μάχη, ἡ.
fill, πιμπλάναι, ἀναπιμπλάναι, acc. and gen.
—— *out*, ἐκπιμπλάναι.
finally, τέλος.
finances, χρήματα, τά; τὰ περὶ τὰ χρήματα.
find, εὑρίσκειν.
—— *out* (*by inquiry*), πυνθάνεσθαι.
—— *overtake*, *come upon*, καταλαμβάνειν.
finish, τελεῖν, ἀνύειν.
fire, πῦρ, τό. G. 291, 30; H. 213.
—— *set fire*, ἐμπιμπράναι, ἐνάπτειν.
—— *take fire*, *catch fire*, ἅπτεσθαι.
first, πρῶτος.
—— *at first*, τὸ πρῶτον; τὴν ἀρχήν.
fitting, *to be fitting*, πρέπειν (impers.), dat.; προσήκειν (impers.), dat.
fit out, παρασκευάζειν.
five, πέντε.
—— *hundred*, πεντακόσιοι.
flank, *side*, πλευρά, ἡ; πλάγιον, τό.
—— *upon the flanks*, εἰς τὰ πλάγια.
flatter, see *fawn upon*.
flee, φεύγειν.
—— *back*, ἀποφεύγειν.
—— *from*, φεύγειν, acc., or ἀπό, w. gen.

fleet, ναυτικόν, τό ; αἱ νῆες.
flesh, κρέας, τό; usually pl., κρέα, τά.
flight, φυγή, ἡ.
—— *to be put to flight,* ἠττᾶσθαι.
flog, *beat, strike,* παίειν.
flour, *barley meal,* ἄλφιτα, τά.
flow past, παραρρεῖν, w. παρά, acc.
foe, πολέμιος, οἱ πολέμιοι.
follow, ἕπεσθαι, dat.
—— (*chase*), διώκειν, acc.
—— *after closely,* ἐπακολουθεῖν, dat.
—— (*as companions, allies*), παρακολουθεῖν, dat.
—— *as follows,* τάδε, ὧδε.
follow, *somewhat as follows, to the following effect,* τοιάδε, τοιαῦτα.
—— *on the following day,* τῇ ὑστεραίᾳ.
—— *in the following year,* τῷ ἐπιόντι ἔτει.
food, σῖτος, ὁ.
—— *without food,* ἄσιτος.
foot, πούς, ποδός, ὁ.
—— *on foot, by land,* πεζῇ.
foot-soldiers, *infantry,* πεζοί, οἱ.
—— *race* (lit. *race-track*), στάδιον, τό.
for, conj., γάρ.
—— prep. (*instead of*), ἀντί, gen.
—— (*on account of*), ἕνεκα, gen.
—— (*for the sake of*), ἕνεκα, gen.
—— (*in behalf of*), ὑπέρ, gen.
—— (*concerning*), περί, gen.
—— (*purpose, design, condition,* e.g. *for water, for booty,* etc.), w. verbs of motion, εἰς, ἐπί, acc.; otherwise (e.g. *for war, for pay, to sacrifice for safety,* etc.), ἐπί, w. dat.
for, *ever,* ἀεί, εἰς ἀεί.
—— *many years,* πολλὰ ἔτη.
—— *example,* οἷον δή.
forbid, ἀπαγορεύειν, ἀπειπεῖν, dat. and infin.; οὐκ ἐᾶν, acc. and infin.
force, δύναμις, -εως, ἡ.
—— *auxiliary force,* βοήθεια, ἡ.
—— *by force,* βίᾳ.
force, *compel,* ἀναγκάζειν, βιάζειν.
—— *be forced,* ἀναγκάζεσθαι, δεῖν, w. acc. and infin.
forefathers, πρόγονοι, οἱ.
foresee, *foreknow,* προειδέναι.
forget, ἐπιλανθάνεσθαι, gen.
forgiveness, συγγνώμη, ἡ.
—— *to forgive,* συγγνώμην ἔχειν, dat.
form (*an alliance, a square,* etc.), ποιεῖσθαι or ποιεῖν.
——subst., *shape, appearance,* εἶδος, τό.
formation, *arrangement,* τάξις, -εως, ἡ.
formerly, πρόσθεν, πρότερον.
forsake, καταλείπειν, ἀπολείπειν.
fort, χωρίον, τό, ἰσχυρὸν χωρίον.
fortified, *strong,* ἰσχυρός, ὀχυρός, ἐχυρός.
forty, τετταράκοντα.
found, *establish* (*of a city*), κατοικίζειν.
four, τέτταρες.
—— *hundred,* τετρακόσιοι.
—— *thousand,* τετρακισχίλιοι.
forward, πρόσω.
—— *go forward,* προϊέναι, ἰέναι τοῦ πρόσω. G. 1138; H. 760, a.
frank, ἁπλοῦς.
frankly, ἁπλῶς.
fraud, δόλος, ὁ; ἐξαπατή, ἡ.

free, ἐλεύθερος.
—— *to be free from, released from,* παύεσθαι, ἀπαλλάττεσθαι.
freedom, ἐλευθερία, ἡ.
frequently, πολλάκις.
friend, φίλος, ὁ.
friendship, φιλία, ἡ.
friendly, φίλιος, εὔνοος.
—— *to be friendly to,* εὔνους εἶναι.
—— *to be on friendly terms with,* φιλικῶς ἔχειν, dat.
—— *to maintain friendly relations with,* φιλικῶς διακεῖσθαι, dat., or πρός, acc.
fright, φόβος, ὁ.
fright, *in fright,* φοβούμενος.
fright, *to be frightened at,* φοβεῖσθαι, acc.; ἐκπλήττεσθαι, dat.
from (*out of*), ἐκ, gen.
—— (*away from*), ἀπό, gen.
—— (*away from a person*), παρά, gen.
front, *to the front,* εἰς τὸ πρόσθεν.
—— *in front of,* πρό, gen.
—— *of an army* (lit. *mouth*), στόμα, τό.
fruit, adj., as *fruit trees* (lit. *tame*), ἥμερος.
full, μεστός, πλήρης, gen.
furnish, *provide,* παρέχειν, πορίζειν.
furthermore, ἔτι δέ, πρὸς τούτοις.
future, *for the future,* τὸ λοιπόν.
—— *in future,* τοῦ λοιποῦ.

G.

gallop, ἐλαύνειν ἀνὰ κράτος.
game, *contest,* ἀγών, -ῶνος, ὁ.
garment, *robe,* στολή, ἡ; ἱμάτιον, τό.
gate, πύλη, ἡ.
Gaulites, Γαυλίτης, ὁ.
general, στρατηγός, ὁ.
generalship, *office of general,* στρατηγία, ἡ.
gentleness, *mildness,* πραότης, -ητος, ἡ.
get, λαμβάνειν.
—— *away, remove to a distance, withdraw,* ἀπαλλάττεσθαι, gen., or ἐκ, gen.
—— *possession,* σχεῖν (aor. of ἔχειν), λαβεῖν, κτήσασθαι.
—— *by lot, by fate* (lit. *get a share of*), e.g. *get sleep,* etc., λαγχάνειν, gen.
get, *into* (*difficulties, perils,* etc.), πίπτειν εἰς.
—— *into the power of,* γίγνεσθαι ἐπί, dat.
—— *out of range,* γίγνεσθαι ἐκ βελῶν.
—— *the mastery, the upper hand,* κρατεῖν, gen., ἐπικρατεῖν, gen.
—— *the start of,* φθάνειν, w. partic. G. 1586; H. 984.
—— *up, reach the top, be on top,* ἐπιγίγνεσθαι.
give, διδόναι.
—— *back,* ἀποδιδόναι.
—— *orders,* κελεύειν, acc. w. infin.
—— (*through a messenger*), παραγγέλλειν, dat.
—— *an order to, assign as a duty,* προστάττειν, dat.
—— *oath,* ὀμνύναι.

give, *out, fail, be used up,* ἐπιλείπειν, acc.
—— *over, give up, surrender,* παραδιδόναι.
—— *up, desist from, quit,* ἀφίστασθαι, gen.
—— *heed to,* ἀκούειν, gen.
—— *a signal to,* σημαίνειν, dat.
—— *way, yield,* ἐγκλίνειν.
glad, *be glad,* ἥδεσθαι, dat. or partic.
gladly, ἡδέως, ἄσμενος (adj. as adv.).
glen, *woody glen,* νάπη, ἡ; νάπος, τό.
glory, κλέος, τό; δόξα, ἡ.
glorious, ἔνδοξος, -ον; λαμπρός, καλός.
go, *léναι,* ἔρχεσθαι, πορεύεσθαι.
—— *ashore, disembark,* ἐκβαίνειν, ἀποβαίνειν εἰς τὴν γῆν.
—— *back,* ἀπιέναι, κατέρχεσθαι.
—— *forward,* προϊέναι, τοῦ πρόσω προϊέναι.
—— *in,* εἰσιέναι, εἰσέρχεσθαι.
—— *on, be going on, occur,* γίγνεσθαι.
—— (*well* or *ill*), πράττειν, καθεστηκέναι (w. καλῶς or κακῶς).
—— *over, revolt,* ἀφίστασθαι, ἀφεστηκέναι.
goat, αἴξ, -γός, ὁ; χίμαιρα, ἡ.
goblet, *cup,* ποτήριον, τό.
god, θεός, ὁ and ἡ.
goddess, θεά, ἡ.
godless, ἄθεος.
gold, χρυσός, ὁ; χρυσίον, τό.
—— *golden, of gold,* χρύσεος. G. 310; H. 41, 224.
good, ἀγαθός, καλός.
—— *goods,* subst., ἀγαθά, τά.
—— *for one's good,* ἐπ' ἀγαθῷ.
—— *to do good to,* εὖ (or καλῶς) ποιεῖν, acc.
goose, χήν, -ός, ὁ and ἡ.
Gorgias, Γοργίας, ὁ.
govern, ἄρχειν, gen.; βασιλεύειν.
—— *as satrap,* σατραπεύειν, gen.
governor, ἄρχων, -οντος, ὁ.
gracefully, *nimbly,* ἐλαφρῶς.
grateful, *to be grateful,* χάριν εἰδέναι.
—— *to show gratitude, return kindness,* χάριν ἀποδιδόναι.
great, μέγας. G. 346; 361, 4; H. 247; 253, πολύς.
—— *so great, such great,* τοσοῦτος.
Greek, Ἕλλην, -ηνος, ὁ.
—— adj., Ἑλληνικός.
—— *cities,* πόλεις Ἑλληνίδες (from Ἑλλησίς).
—— *in Greek,* ἑλληνιστί.
—— *to speak Greek,* ἑλληνίζειν.
grief, λύπη, ἡ.
grieve, *be grieved,* χαλεπῶς φέρειν, dat.; ἄχθεσθαι, gen., dat., or ἐπί, dat.
grievous, *severe,* χαλεπός.
ground, γῆ, ἡ.
—— *grounds for expecting* (lit. *hopes*), ἐλπίδες, αἱ.
grove, ἄλσος, τό.
grow, *become* (e.g. *grow dark, grow wise*), γίγνεσθαι.
Gryllus, Γρύλλος, ὁ.
guard, φυλάττειν.
—— subst., φύλαξ, -κος, ὁ.
guardian (*of a Spartan prince*), πρόδικος, ὁ.
guide, ἡγεῖσθαι, dat.
—— subst., ἡγεμών, -όνος, ὁ.
guest, *guest-friend,* ξένος, ὁ.
—— *to be treated as a guest, be entertained,* ξενοῦσθαι.

guilty, αἴτιος, ὑπαίτιος.
—— *to be* (lit. *be found*) *guilty,* ὀφλισκάνειν, gen. of crime.

gymnastic, γυμνικός.
Gytheum, Γύθειον, τό.

H.

half, ἥμισυς, adj.
—— *eaten,* ἡμίβρωτος.
—— *empty,* ἡμιδεής.
halt, *stop,* ἵστασθαι (and intransitive tenses of act.).
—— *at the hands of,* ὑπό, gen.
hand, *to hand round, pass around,* περιφέρειν.
—— subst., χείρ, -ός, ἡ.
—— *on the right hand,* ἐν δεξιᾷ.
—— *on the other hand,* αὖ, αὖθις.
—— *on the one hand . . . on the other hand,* μέν . . . δέ. Introd. XXI., XXII., XXIII.
—— *to come* (*or get*) *into hand-to-hand fight, close quarters,* εἰς χεῖρας ἐλθεῖν, dat.
handicraft, τέχνη, ἡ.
happiness, εὐδαιμονία, ἡ.
happily, *happy,* εὐτυχής, εὐδαίμων.
harass, *annoy,* ἀνιᾶν, acc. ; ἐνοχλεῖν, dat. ; πράγματα παρέχειν, dat.
harbor, λιμήν, -ένος, ὁ.
hardship, πόνος, ὁ ; χαλεπά, τά.
—— *to be engaged in hardships,* πονεῖν.
hare, λαγώς, -ώς (also gen. λαγώ).
harm, κακόν, τό.
—— *do harm to,* κακῶς ποιεῖν. Introd. XII. 40, 41.
harmful, βλαβερός.
harmost, ἁρμοστής, ὁ.
Harpasus, Ἅρπασος, ὁ.
hasten, *to make haste,* σπεύδειν.
—— (more intensive than preceding), θεῖν, τρέχειν.
—— *to hasten on the run,* δρόμῳ θεῖν.
hastily, ταχέως, ταχύ ; (superl.) ὡς τάχιστα.
have, ἔχειν.
—— *to have enough, be sated,* κορέννυσθαι, gen.
—— *to have to, be compelled to,* δεῖν (impers.), acc. and infin.
head, κεφαλή, ἡ.
headquarters, *to one's headquarters,* παρά, acc.
—— *at one's headquarters,* παρά, dat.
heap, *pile, cairn,* κολωνός, ὁ.
hear, ἀκούειν, gen. or acc. G. 1102 ; 1103 ; H. 742, c.
—— *hear that,* ἀκούειν, w. ὅτι or partic. G. 1588 ; H. 892. e.g. *he* (*personally*) *hears you weeping* = ἀκούει σου δακρύοντος. G. 1582 ; 1583 ; *he hears* (*from others*) *that you are weeping* = ἀκούει σε δακρύοντα. G. 1588.
hearing-distance, *ear-shot,* ἐπήκοος, ὁ (lit. adj.).
heart, καρδία, ἡ ; ψυχή, ἡ.
—— *to set one's heart on, have one's heart set on,* μέλειν (impers.), dat., w. ὅπως and fut. ind.

heat, καῦμα, τό; θερμασία, ἡ; θέρος, τό; θάλπος, τό.

heavy, παχύς, βαρύς.

heed, *take heed that, look out that,* ἐπιμελεῖσθαι, σκοπεῖν, ὁρᾶν, all w. ὅπως and fut. ind.

—— *heed to,* ἀκούειν, gen.

—— *no heed to,* ἀμελεῖν, gen.; ὀλιγωρεῖν, gen.

helmsman, κυβερνήτης, ὁ.

help, ὠφελεῖν, acc.

—— *go to the aid of* (*especially in battle*), βοηθεῖν, dat.

—— subst., βοήθεια, ἡ; ὠφέλεια, ἡ; ὑπουργία, ἡ; ἐπικουρία, ἡ.

helper, συνεργός, ὁ.

hem in, *shut in* or *off,* κατακλείειν.

Heraclea, Ἡράκλεια, ἡ.

Heraclean, *from Heraclea,* Ἡρακλεώτης, ὁ.

herald, κήρυξ, -κος, ὁ.

—— *heraldless, excluding heralds* (i.e. *relentless, bitter*), ἀκήρυκτος, -ον.

here, ἐνθάδε, ἐνταῦθα.

hereditary, πάτριος, πατρῷος.

Hermocrates, Ἑρμοκράτης, -ους, ὁ.

hesitate, ὀκνεῖν.

hide, *keep hidden, keep from view,* κρύπτειν, two accs.; ἀποκρύπτεσθαι, two accs.

high, ὑψηλός.

—— (*of price*), πολλοῦ.

—— *higher wages,* πλείων μισθός.

—— *highest* (*of offices*), μέγιστος, πρῶτος.

—— *to be at the highest point,* ἀκμάζειν.

highway, ὁδός, ἡ.

hill, λόφος, ὁ; γήλοφος, ὁ.

him, αὐτόν. G. 989, 3; H. 682 and a.

himself, ἑαυτόν. G. 993; H. 683 and a.

—— intensive, αὐτός. G. 989, 1; H. 680, 1, 2.

hinder, *obstruct,* εἴργειν, κωλύειν.

Hippias, Ἱππίας, ὁ.

hire (*let out services for pay*), μισθοῦν.

—— (*procure services for pay*), μισθοῦσθαι.

his, *her,* etc., αὐτοῦ, αὐτῆς, etc., or ἑαυτοῦ, etc. G. 989, 3; H. 682; 683. When not emphatic, by the article. G. 949; H. 658.

hit, ἐξικνεῖσθαι, gen.; ἐφικνεῖσθαι, gen.; τυγχάνειν, gen.

hitherto, *previously,* πρότερον, πρόσθεν.

honestly, *without fraud,* ἀδόλως.

honor, *show honor to,* τιμᾶν, acc.

—— subst., τιμή, ἡ.

honorable, καλοί τε καὶ ἀγαθοί; καλοὶ κἀγαθοί.

hope, ἐλπίζειν, w. fut. infin.

—— subst., ἐλπίς, -ίδος, ἡ.

hoplite, ὁπλίτης, ὁ.

horn, κέρας, -ατος or -ως, τό. G. 237; H. 181.

horrified, *to be horrified,* ἐκπλήττεσθαι.

horse, ἵππος, ὁ and ἡ.

horseman, ἱππεύς, ὁ.

hospitably, ἐπὶ ξένια.

—— *to receive hospitably,* ἐπὶ ξένια δέχεσθαι, ξενίζειν, acc.

hostile, πολέμιος.

—— *to be hostile,* πολεμικῶς ἔχειν, dat.; or πρός, acc.

hostile, *to behave in a hostile manner,* πολεμικῶς προσφέρεσθαι, dat.
host, *hosts,* πλῆθος, τό.
house, οἰκία, ἡ.
how? *in what way?* πῶς.
—— *many?* —— *large?* (direct and indirect), πόσος; (indirect), ὁπόσος.
however, δέ, μέντοι. Introd. XXI., XXVII.
hundred, ἑκατόν.
hungry, *to be hungry, to go hungry,* πεινῆν. G. 446; H. 412.
hunt, *to take by hunting,* θηρᾶν, θηρεύειν.
—— *hunting,* subst., θήρα, ᾗ; κυνηγεσία, ἡ; κυνηγετική, ἡ.
hurl, *throw,* ῥίπτειν, βάλλειν, ἰέναι.
—— *with a sling,* σφενδονᾶν.
hurrah, ἀλαλάζειν.
husband, ἀνήρ, ἀνδρός, ὁ.

I.

I, ἐγώ (omit when unemphatic). G. 389; 141, 1; H. 261; 262; 113, a.
if, εἰ, ἐάν (ἄν, ἤν).
ill, *to be ill,* νοσεῖν, κάμνειν.
illness, *disease,* νόσος, ὁ.
ill-omened, ἀτυχής, δυστυχής.
image, *statue, shrine,* ἄγαλμα, τό.
imitate, μιμεῖσθαι.
immediately, εὐθύς, αὐτίκα.
immense, παμπολύς.
immortal, ἀθάνατος.
impassable (*of a river*), ἀδιάβατος.
—— (*of a pass* or *road*), ἀμήχανος εἰσελθεῖν, dat.
impossible, ἀδύνατος.
imprison, δεῖν. G. 495, 2; H. 411.
improve, *to be improved, restored, made prosperous,* ἀνορθοῦσθαι, κατορθοῦσθαι.
in, ἐν, dat.
—— *a chariot,* etc., ἐπί, gen. Introd. XII. 23–31.
—— *accordance with,* κατά, acc.; πρός, acc.
—— *my service,* παρὰ ἐμοί.
in, *place of,* —— *stead of,* } ἀντί, gen.
—— *order that,* —— *order to,* } ἵνα, ὡς, ὅπως.
—— *company with,* σύν, dat.; ἅμα, dat.
inasmuch as, ἅτε, οἷα, w. partic.
incapable, ἀχρεῖος, ἀδύνατος.
incline, *slope, steep,* πρανές, -οῦς, τό (from πρανής, -ές, adj.).
—— *straight down,* εἰς τὸ πρανές.
indeed, δή, γέ, πέρ.
independent, αὐτόνομος, -ον.
indignant, *to be indignant,* χαλεπῶς φέρειν, dat.; ὀργίζεσθαι, dat.; ἄχθεσθαι, dat.
induce, ἀναπείθειν, προτρέπειν.
—— *to be induced,* ἐξάγεσθαι.
inexperienced, ἄπειρος, -ον, gen.
infantry, *foot-soldiers,* πεζός, adj.
inferior, *to be less than,* ἡττᾶσθαι, gen.; λείπεσθαι, gen.
inflict punishment, δίκην ἐπιτιθέναι, dat.
—— *blows,* πληγὰς ἐμβάλλειν, dat.
inform, see *instruct.*

ingenuous, *frank,* ἁπλόος, contract. ἁπλοῦς.
inhabit, οἰκεῖν.
—— *inhabitant(s),* ὁ οἰκῶν, οἱ ἐνοικοῦντες, οἱ ἄνθρωποι.
inimical, πολεμικός.
—— *to be inimical,* πολεμικῶς ἔχειν, dat.
injure, *to injure, do injury to,* κακῶς ποιεῖν, acc.
injury, κακόν, τό.
injustice, ἀδικία, ἡ; ἀδίκημα, τό.
innocent, ἀναίτιος, -ον.
innumerable, ἀναρίθμητος, -ον.
inscription, ἐπίγραμμα, τό; ἐπιγραφή, ἡ.
inside, εἴσω, gen., ἐντός, gen.
insolence, ὕβρις, -εως, ἡ; θράσος, τό; ἀναιδία, ἡ.
inspect, θεωρεῖν.
inspire, *arouse in, cause in,* ἐμποιεῖν, acc. and dat.
instead of, ἀντί, gen.
instruct, *teach,* διδάσκειν, two accs. or acc. and ὅτι.
instruction, παίδευσις, -εως, ἡ; διδαχή, ἡ.
intellect, θυμός, ὁ; νόος, ὁ.
intelligent, φρόνιμος.
—— *to be intelligent,* φρονεῖν.
intend, *to have an intention,* ἐν νῷ ἔχειν.
intention, διανόημα, τό.
interior, *into the interior,* ἄνω.
interpreter, ἑρμηνεύς, ὁ.
interrupt, ὑπολαμβάνειν μεταξύ.
interval between, τὸ μέσον.
intervening, μεταξύ.
interview, *to have an interview with,* εἰς λόγους συνέρχεσθαι, dat.
intimate, *familiar,* οἰκεῖος.
intrigue, *to plot against,* ἐπιβουλεύειν, dat.
—— subst., ἐπιβουλή, ἡ.
introduce, *make acquainted,* συνιστάναι, dat. and acc.
invade, ἐμβάλλειν (also εἰσβάλλειν) εἰς, acc.
invalid, *one sick, exhausted,* ὁ κάμνων.
invite, καλεῖν.
Ionia, Ἰωνία, ἡ.
Ionic, Ἰωνικός.
irresolute, *to be irresolute, in doubt,* ἀπορεῖν.
island, νῆσος, ἡ.

J.

jar, βῖκος, ὁ.
javelin, ἀκόντιον, τό.
—— *throwing,* ἀκόντισις, -εως, ἡ.
—— *thrower,* ὁ ἐκ χειρὸς βάλλων.
—— *man,* ἀκοντιστής, ὁ.
join, *mingle,* συμμιγνύναι.
—— *in preparing,* συμπαρασκευάζειν.
—— *in doing, fighting, marching, campaigning,* etc., σύν, in composition.
journey, *to journey,* πορεύεσθαι.
—— subst., πορεία, ἡ; στόλος, ὁ; ὁδός, ἡ.
judge, κρίνειν, γιγνώσκειν.
—— subst., κριτής, ὁ; δικαστής, ὁ.
just, δίκαιος.
—— *justice, justness, uprightness of character,* δικαιοσύνη, ἡ.
—— *merited treatment, punishment,* δίκη, ἡ.

just, *then, then as it chanced, then perchance,* τυγχάνειν, w. partic. G. 1586; H. 984.

just, *about to,* μέλλειν, w. infin. (usually fut.).

K.

keep, ἔχειν.
—— *detain, restrain,* κατέχειν.
—— *stay* (e.g. *keep at a distance, out of range*), μένειν.
—— *in order, in repair,* ἐπισκευάζειν.
—— *peace,* εἰρήνην ἔχειν or ἄγειν.
—— *off, defend one's self against,* ἀμύνεσθαι, acc.
—— *off, shut out, exclude,* εἴργειν.
—— *sacred* (*oaths,* etc.), ἐμπεδοῦν, acc.
kill, κτείνειν.
—— *slay, slaughter,* σφάττειν.
kind, *of this kind,* τοιοῦτος.
—— *of every kind,* παντοῖος.
kindle, *set fire,* ἐνάπτειν, καίειν.
kindly disposed, οἰκείως διακεῖσθαι, dat., or πρός, acc.
—— *treat kindly,* καλῶς ποιεῖν, acc.; φιλίως χρῆσθαι, dat.
kindness, χάρις, -ιτος, ἡ.
—— *show kindness to,* εὐεργετεῖν, acc.
—— *show the greatest kindness to,* μάλιστα χαρίζεσθαι, dat.
king, βασιλεύς, ὁ. G. 957; H. 660, c.
knee, γόνυ, -νατος, τό.
know, *feel sure,* εἰδέναι.
—— (*practically*), *understand,* ἐπίστασθαι.
—— *judge, hold principles* or *sentiments,* γιγνώσκειν.

L.

labor, ἐργάζεσθαι.
—— *toil,* πονεῖν.
—— subst., πόνος, ὁ.
laboriously, μόγις.
Lacedaemonian, Λακεδαιμόνιος, adj.
Laconia, *Laconica,* Λακονική, ἡ.
lack, *to be in lack,* ἀπορεῖν, -δεῖν.
—— *to lack for, be lacking in,* ἐνδεῶς ἔχειν, gen.
—— subst., ἀπορία, ἡ.
lad, μειράκιον, τό.
lag behind, ὑπολείπεσθαι.
lame, χωλός.
lance, *spear,* δόρυ, δόρατος, τό.
land, *earth,* γῆ, ἡ.
land, *country,* χώρα, ἡ.
—— *native land, fatherland,* πατρίς, -ίδος, ἡ.
—— adj., πεζός.
—— *army,* πεζὸν στράτευμα.
—— *to bring to land, make put in to land,* κατάγειν.
—— *to land, disembark, go ashore,* ἐμ- or ἀπο-βαίνειν εἰς τὴν γῆν.
large, μέγας. G. 346; 361, 4; H. 247; 253, πολύς.
—— *very large,* παμπληθής.
—— *how large?* πόσος.
—— *so large,* τοσοῦτος.
late, adv., ὀψέ.

later, ὕστερον.
latter, *the latter*, οὗτος.
laugh, γελᾶν.
—— *at*, ἐπεγγελᾶν, dat.; καταγελᾶν, gen.
laughter, γέλως, -ωτος, ὁ.
lavish attention on, θεραπεύειν, acc.
law, νόμος, ὁ.
lay, *put, place*, τιθέναι.
—— *aside* (*for safe keeping*), παρακατατιθέναι.
—— *at one's side*, παρατίθεσθαι.
—— *plots against*, ἐπιβουλεύειν, dat.
—— *waste*, διαφθείρειν, δηοῦν.
lazy, *to be lazy, indulge laziness*, ῥᾳθυμεῖν.
laziness, *lazy indulgence*, ῥᾳθυμία, ἡ.
lead, ἄγειν.
—— (*of a road* or *course*), φέρειν.
—— *across*, tr. (also intr., *of a road*), διάγειν.
—— *away, off*, ἀπάγειν.
—— *back, restore*, κατάγειν, ἀπάγειν.
—— *down*, καταφέρειν.
—— *forth*, ἐξάγειν.
—— *inland, on into the interior*, ἀνάγειν.
—— *on, forward*, προάγειν, προσάγειν.
—— *up*, ἀνάγειν.
—— *have command of, guide*, ἡγεῖσθαι, dat. or gen.
—— *take the lead of, go before as example*, ἐξηγεῖσθαι, dat. or gen.
leader, ἄρχων, -οντος, ὁ; στρατηγός, ὁ.
lead (*bullets*), μολυβδίς, -ίδος, ἡ.
leap down, καταπηδᾶν.
learn, μανθάνειν.
learn (*by inquiry*), πυνθάνεσθαι.
—— (*by one's senses or experience*), αἰσθάνεσθαι.
—— (*by report*), ἀκούειν.
least, *at least*, γέ. Introd. XXV., XXVII.
leave, λείπειν.
—— *behind*, καταλείπειν.
—— *in the lurch*, καταλείπειν.
—— *go out of*, ἀποβαίνειν.
—— *permit, overlook*, περιορᾶν.
leavened, ζυμίτης, ὁ; usually pl., ζυμῖται ἄρτοι.
left (*hand*), ἀριστερός.
—— (*wing of army*), εὐώνυμον, τό.
—— *remaining, remnant*, λοιπός.
leg, σκέλος, τό.
leisure, *to be at leisure*, σχολάζειν.
Leontiades, Λεοντιάδης, ὁ.
Lesbus, Λεσβός, ἡ.
less, ἧττων, μικρότερος.
—— *none the less*, οὐχ ἧττον.
let go, *let off, let out*, ἀφιέναι.
—— *through, let pass through*, διιέναι.
—— *go by, let pass, neglect*, παραλείπειν, παριέναι.
Leuctra, Λεῦκτρα, -ων, τά.
levity, ῥᾳθυμία, ἡ.
libation, σπονδή, ἡ.
licentiousness, ἀκολασία, ἡ.
lie, *be false*, ψεύδεσθαι.
—— *liar*, ψευδής, adj.
—— *recline*, κεῖσθαι.
—— *down*, κατακεῖσθαι.
—— *down to sleep*, καθεύδειν.
—— *open to competition*, ἐν μέσῳ κεῖσθαι.
—— *be situated* (*of a city*, etc.), οἰκεῖσθαι (sometimes act.).

life (*existence, vitality*), ζωή, ἡ.
—— (*course* or *manner of life*, as to *business, sustenance*, etc.), βίος, ὁ.
lives (lit. *bodies*), σώματα, τά.
light, *not heavy*, κοῦφος.
light-armed soldier, γυμνής, -ῆτος, ὁ; πελταστής, ὁ.
lightly, *mildly*, πρᾴως.
—— *too lightly*, πρᾳότερον.
like, *in the same way as*, ὡσαύτως, ὡς.
likewise, *similarly*, ὁμοίως.
line of battle, φάλαγξ, -γγος, ἡ.
—— *in line*, εἰς φάλαγγα, ἐπὶ φάλαγγος.
little (*in quantity*), ὀλίγος.
—— (*in size*), μικρός.
live, ζῆν.
—— *dwell, inhabit*, οἰκεῖν.
loaf of bread, ἄρτος, ὁ.
lofty, ὑψηλός.
—— *minded, of lofty spirit*, μεγαλόφρων.
long, μακρός.
—— *a long time*, πολὺς χρόνος.
—— *as long as*, ἕως.
long, *so long*, τοσοῦτος.
—— *longer* (*of time*), ἔτι.
—— *no longer, not any longer*, οὐκέτι, μηκέτι.
—— *desire, yearn for*, ἐφίεσθαι, gen.; ἐπιθυμεῖν, gen.; ποθεῖν, gen.
longing, *desire, yearning*, πόθος, ὁ.
look, *turn one's eyes*, βλέπειν, ἀποβλέπειν.
—— *back*, εἰς τὸ ὀπίσω ἀποβλέπειν.
—— *out for, look to*, ἐπιμελεῖσθαι, gen.
—— *out that*, σκοπεῖν ὅπως, w. fut. ind.
lose, ἀπολλύναι, ἀποβάλλειν.
—— *one's way*, πλανᾶσθαι.
loud, μέγας.
—— *loudly*, μεγάλῃ φωνῇ; *louder*, πλείων.
—— *to shout loudly*, μέγα βοᾶν.
low, *lowly, humble*, ταπεινός.
—— *to bring low, humiliate*, ταπεινοῦν.
Lycius, Λύκιος, ὁ.
Lydia, Λυδία, ἡ.
Lysander, Λύσανδρος, ὁ.

M.

Macedonia, Μακεδονία, ἡ.
Macronian, Μάκρων, -ωνος, ὁ.
Macrones, Μάκρωνες, οἱ.
Maeander, Μαίανδρος, ὁ.
magnitude, *size*, μέγεθος, τό.
mainland, ἤπειρος, ἡ.
mainly, τὰ πολλά, πολύ.
maintain, *support*, τρέφειν.
—— *friendly relations with*, φιλικῶς διακεῖσθαι, dat.
—— *superiority over*, περιεῖναι, gen.
majority, οἱ πολλοί, οἱ πλεῖστοι.
make, ποιεῖν.
—— (*appoint*), ποιεῖν, ἀποδεικνύναι, καθιστάναι.
—— *war*, πολεμεῖν, dat.
—— *peace*, ποιεῖσθαι εἰρήνην.
—— *an expedition*, στρατεύω.
—— *truce, treaty*, σπονδὰς ποιεῖσθαι, dat.; σπένδεσθαι, dat., or πρός, acc.; συνθήκην ποιεῖσθαι, dat., or πρός, acc.

make, *resistance,* ἀνθίστασθαι.
—— *an expedition, campaign,* στρατεύεσθαι, στόλον ποιεῖσθαι.
man (*generic*), ἄνθρωπος, ὁ.
—— (*specific*), ἀνήρ, ἀνδρός, ὁ.
—— *to man, furnish with men* (*of ships*), πληροῦν.
manful, ἀνδρεῖος.
manœuvre, *practice,* γυμνάζεσθαι.
Mantinean, Μαντινεύς, ὁ.
many, πολύς, πολλοί.
—— *so many,* τοσοῦτος.
—— *very many,* πάμπολλοι.
—— *how many?* (direct or indirect), πόσος; (indirect), ὁπόσος.
Marathon, Μαραθών, -ῶνος, ὁ.
march, ἰέναι, πορεύεσθαι.
—— (*of a commander*), ἐξελαύνειν.
—— *along, past,* παριέναι, κατά, acc.
—— *onward, forward,* ἰέναι τοῦ πρόσω. G. 1138; H. 760, a.
—— *out against,* ἀντίον ἐξιέναι, dat.
—— subst., πορεία, ἡ.
—— *day's march* (lit. *stopping-place*), σταθμός, ὁ.
market, ἀγορά, ἡ.
—— *market-man, peddler,* κάπηλος, ὁ; οἱ ἐκ τῆς ἀγορᾶς.
marriage, γάμος, ὁ.
—— *to give in marriage,* ἐκδιδόναι παρ᾽ ἀνδρί.
master, δεσπότης, ὁ.
match, *no match for* (lit. *less than*), ἧττων, gen.
matters, *affairs,* etc., usually neuter article or pronoun.
—— *these matters,* ταῦτα.
may, *be possible,* ἐξεῖναι (impers.), dat.
meal, *dinner,* δεῖπνον, τό.
means, *by means of,* διά, acc.
measure, μετρεῖν.
—— subst., μέτρον, τό.
meditate on, βουλεύεσθαι.
meet, *go to meet,* ἀπαντᾶν, dat.; (*in hostile sense*) ἀνθίστασθαι, dat.
—— *fall in with, join, come together,* συντυγχάνειν, dat.
Megarian, Μεγαρεύς, ὁ.
melt, intr., τήκεσθαι, perf. τετηκέναι.
Menon, Μένων, -ωνος, ὁ.
merchant, ἔμπορος, ὁ.
messenger, ἄγγελος, ὁ.
Methymna, Μήθυμνα, ἡ.
middle, μέσον, τό.
—— *in the middle, midst* (w. verbs of rest), ἐν μέσῳ; (w. verbs of motion), εἰς μέσον.
mighty, δυνατός.
Miletus, Μίλητος, ἡ.
Milesian, Μιλήσιος.
military affairs, τὰ περὶ τὸν πόλεμον, τὰ περὶ τὰ πολεμικά.
mind, θυμός, ὁ; νοῦς, ὁ; ψυχή, ἡ.
—— *to have one's mind set on, to have it on one's mind,* μέλειν (impers.), dat., or ὅπως, fut. ind.
—— *to have in mind, intend,* ἐν νῷ ἔχειν.
—— *to be of the same mind with,* ὁμολογεῖν, abs. or dat.
Mindarus, Μίνδαρος, ὁ.
mindful, *to be mindful, remember,* μεμνῆσθαι, gen.; μνημονεύειν, gen.
mingle, *associate with,* ἀναμίγνυσθαι, dat.
miserable, κακός, αἰσχρός.
miserably, κακῶς, αἰσχρῶς.

misfortune, *calamity*, ἀτυχία, ἡ; δυστυχία, ἡ; συμφορά, ἡ.
miss, *fail of*, ἁμαρτάνειν, gen.
mistake, *make a mistake in*, περιπίπτειν ἐν, dat.
Mithridates, Μιθριδάτης, ὁ.
mix (*of liquids*), κεραννύναι, acc. and dat.
mode, *custom*, νόμος, ὁ.
moderately, *with moderation*, μετρίως.
money, χρήματα, τά; ἀργύριον, τό.
—— *for much money*, πολλοῦ ἀργυρίου.
month, μήν, -ός, ὁ.
moral integrity, *spiritual excellence*, σωφροσύνη, ἡ.
more (*of time*), ἔτι.
—— *no more*, οὐκέτι, μηκέτι.
—— (*of quantity*), πλεῖον.
—— (*of degree*), μᾶλλον.
—— *the more, all the more*, τοσούτῳ μᾶλλον.
moreover, δ' αὖ, πρὸς τούτοις.
Mossynoeci, Μοσσύνοικοι, οἱ.
most, πλεῖστος.
—— *men, most other men, the majority of men*, οἱ πολλοί (ἄνδρες).
mountain, ὄρος, τό.
mouth, στόμα, τό.
mouth, *to pass word from mouth to mouth*, trans., παραγγυᾶν; intr., παραγγυᾶσθαι.
move, κινεῖν.
—— *induce*, ἀναπείθειν, προτρέπειν.
—— *against, go to encounter*, ἀπαντᾶν, dat.
—— *forward*, ἐπιχωρεῖν, ἐπιέναι, προχωρεῖν, προϊέναι.
—— *back, withdraw*, ἀποχωρεῖν, ἀναχωρεῖν, ὑποχωρεῖν.
much, πολύς (πλείων, πλεῖστος).
—— adv., πολύ, μάλα (πλεῖον, μάλιστα), often superl. of some adj.
—— *so much*, τοσοῦτος.
mule, ἡμίονος, ὁ.
multitude, πλῆθος, τό.
murder, φονεύειν, ἀποσφάττειν, ἀποκτείνειν.
—— subst., φόνος, ὁ.
must, δεῖν (impers.), acc. and infin. (or verbal adj.).
mutually, *to each other mutually*, ἀλλήλοις.
my, ἐμοῦ, μοῦ, ἐμός, ἐμαυτοῦ. G. 993; H. 683 and a.
myself, refl., ἐμαυτόν, etc.
—— intensive, αὐτός, ἐγώ.
mysteries, μυστήρια, τά.
Mytilene, Μυτιλήνη, ἡ.

N.

name, ὄνομα, τό.
—— *to name*, ὀνομάζειν, καλεῖν.
—— *named Cydnus* = Κύδνος τὸ ὄνομα (acc. of specif.).
narrow, στενός.
native land, πατρίς, -ίδος, ἡ.
nautical, ναυτικός.
naval battle, ναυμαχία, ἡ.
—— *to fight a naval battle*, ναυμαχεῖν.
navy, ναυτικόν, τό; νῆες, αἱ.
near, ἐγγύς, gen.; πλησίον, gen.; πρός, dat.
—— (*a person*), παρά, dat.

near, *nearest,* ἐγγυτάτω, πρῶτος.
—— *nearly,* ὀλίγου, ὀλίγου δεῖν. G. 1116; H. 743, b.
necessary, *indispensable,* ἀναγκαῖος.
—— *it is necessary,* ἀνάγκη ἐστί; δεῖ, infin. and acc.
necessity, ἀνάγκη, ἡ.
—— *by necessity,* ἀνάγκῃ.
need, *to need,* δεῖσθαι, gen.
—— *there is need of,* δεῖ, gen.
needful things, *what is needful,* τὰ δέοντα; τὸ δέον.
neglect, ἀμελεῖν, gen.; ὀλιγωρεῖν, gen.
negotiate, διαπράττεσθαι, πρός, acc. (pers.), and περί, gen. (thing).
neighbor, γείτων, -ονος, ὁ, gen. or dat.
neither . . . nor, οὔτε . . . οὔτε, μήτε . . . μήτε.
Neon, Νέων, -ωνος, ὁ.
never, οὔποτε, μήποτε.
nevertheless, ὅμως, ὅμως δέ.
news, ἀγγελία, ἡ.
next, ὕστερος, ὑστεραῖος.
—— *next day,* τῇ ὑστεραίᾳ.
—— *the next,* ὁ ἄλλος.
Nicarchus, Νίκαρχος, ὁ.
night, νύξ, -κτός, ἡ.
—— *watching* (lit. *sleeplessness*), ἀγρυπνία, ἡ.
ninety, ἐνενήκοντα, indecl.
no, *not,* οὐ, μή.
—— *longer,* οὐκέτι, μηκέτι.
—— *one,* οὐδείς, μηδείς.
—— *in no way,* οὐδαμῇ, οὐδαμῶς.
noble, καλός, γενναῖος.
—— *the nobles,* οἱ ἄριστοι, οἱ εὐγενεῖς.
north (lit. *north wind*), βορέας, ὁ; or βορρᾶς, -ᾶ, ὁ.
—— (lit. *she-bear*), ἄρκτος, ἡ.
not yet, οὔπω, μήπω.
—— *ever* (*never*), οὔποτε, μήποτε.
—— *only . . . but also,* οὐ μόνον, ἀλλὰ καί, τε . . . καί. (See also the following.)
—— *to speak of . . . but even,* οὐχ ὅπως (or ὅτι) . . . ἀλλὰ καί. G. 1504; H. 1035.
nothing, οὐδέν, μηδέν.
notice, *mark well,* κατανοεῖν.
now (*temporal*), νῦν, ἤδη.
—— (*continuative*), δέ.
—— (*urgent*), δή.
number, ἀριθμός, ὁ.
—— *a great number, numbers, a multitude,* πλῆθος, τό.
numberless, ἀναρίθμητος, -ον.
numerous, πολύς, πολλοί.
—— *so numerous,* ποσοῦτος.
—— *more numerous,* πλείονες (πλείους).

O.

oath, ὅρκος, ὁ.
—— *to take one's oath,* ὀμνύναι.
obey, πείθεσθαι, dat.; ὑπακούειν, gen.
—— *not to obey,* ἀπειθεῖν, dat.
object, *make opposition,* ἐναντιοῦσθαι, dat.
obliged, *to be obliged,* δεῖν (impers.), acc. and infin.
observe, *watch,* θεωρεῖν, νοεῖν.

obstruct, ἀποκωλύειν.
obtain, *get, meet with,* τυγχάνειν, gen.; λαμβάνειν, acc.
—— (*arrive at*), ἐξικνεῖσθαι, gen.
occasion, *cause,* αἰτία, ἡ; αἴτιος (adj.).
occupy, *take possession,* λαμβάνειν.
—— *to have possession,* ἔχειν.
—— *to keep possession,* κατέχειν.
occur, γίγνεσθαι, συμβαίνειν.
—— *what has occurred,* τὰ γενόμενα, τὰ γεγενημένα.
offer, *furnish,* παρέχειν.
—— (*prizes,* etc.), προτιθέναι.
—— *a libation,* σπένδειν, σπονδὴν (or pl.) ποιεῖν (or mid.).
—— *a sacrifice,* θύειν.
offering, ἀνάθημα, τό (w. gen. of god).
officer, λοχαγός, ὁ; ἄρχων, -ντος, ὁ.
office, ἀρχή, ἡ.
—— *office of general,* στρατηγία, ἡ.
often, πολλάκις.
—— *as often as,* ὁπότε.
old, *ancient,* παλαιός, ἀρχαῖος.
—— *thirty years old,* τριάκοντα ἐτῶν.
on (*a river*), ἐπί, dat.
—— (*a journey, march*), ἐν, dat. Introd. XII. 35, 36.
—— *account of,* ἕνεκα, gen.; διά, acc.
—— *account of which, wherefore* (conj.), διό, διότι.
—— *the other side,* πέραν, gen.
once, ποτέ.
—— *at once,* εὐθύς, αὐτίκα.
one, εἷς, μία, ἕν. G. 375; H. 290.
—— *only one,* εἷς.
only, *alone,* μόνος.
—— adv., μόνον.
open, ἀνοίγειν, ἀνοιγνύναι.
—— *public,* φανερός.
—— *openly,* ἐν τῷ φανερῷ.
opinion, γνώμη, ἡ.
—— *to hold the opinion, to be one's opinion,* τὴν γνώμην ἔχειν.
opponents = *those opposite,* οἱ κατά.
oppose, ἐναντιοῦσθαι, dat.
—— *in speech,* ἀντιλέγειν.
opposing, *hostile,* ἐνάντιος.
—— *the opposing parties, adversaries,* οἱ ἐνάντιοι.
opposite, κατά, acc.; ἐνάντιον, gen.; ἀντιπέραν, gen.; ἀπαντικρύ, gen.
opportunity, καιρός, ὁ.
opportunely, εἰς καιρόν, ἐν καιρῷ.
Orchomenian, *from Orchomenus,* Ὀρχομένιος, ὁ.
order, κελεύειν, acc. and infin.; παραγγέλλειν, dat.; προστάττειν, dat.
—— subst., τάξις, -εως, ἡ.
—— *orders, commands,* λόγοι, οἱ.
orderly, *under good discipline,* κόσμιος.
Orontas, Ὀρόντας, ὁ (sometimes w. Doric gen., Ὀρόντα).
other, ἄλλος.
—— *other* (of two), ἕτερος.
—— *at other times,* ἄλλοτε.
otherwise, ἄλλως, τὰ ἄλλα.
ought, χρή (impers.), acc. and infin.
our, ἡμέτερος, ἡμῶν, often article. G. 998; 1002; H. 689; 690; 692, 1–3.

ourselves, reflex., ἡμῶν αὐτῶν, etc. (often expressed by the middle voice).
—— intensive, αὐτοί.
out, *out of,* ἐξ, gen.
outside of, ἔξω, gen.
out-numbering, *more,* πλείων.
outrage, ὕβρισμα, τό.
outstrip, *be first,* φθάνειν, w. partic. G. 1586; H. 984.
over, ὑπέρ, gen.
over (w. numerals), *more than,* ὑπέρ, acc.
overtake, καταλαμβάνειν, αἱρεῖν.
own (*my, his, their,* etc.), refl., ἐμαυτοῦ, ἑαυτοῦ, etc. G. 993; H. 683; 692.
—— *one's own, private,* ἴδιος.
—— *own interests, affairs,* τὰ ἴδια.
—— *possess,* ἔχειν, κεκτῆσθαι.
—— *the owner,* ὁ ἔχων.
ox, βοῦς, ὁ, ἡ.

P.

pack, *pack up,* συσκευάζειν (usually middle).
—— *animals,* ὑποζύγια, τά.
pains, *to take pains that,* or *to,* ἐπιμελεῖσθαι ὅπως, w. fut. ind.
Pallas, Παλλάς, -άδος, ἡ.
pancratium, *general contest,* παγκράτιον, τό.
Paphlagonia, Παφλαγονία, ἡ.
Paphlagonian, Παφλαγών, -όνος, ὁ.
parent, γονεύς, ὁ.
part, μέρος, τό.
partake of (*food, drink*), γεύεσθαι, gen.
participate in, μετέχειν, gen.
Pasion, Πασίων, -ωνος, ὁ.
pass, *to pass a vote, decree, law,* ψηφίζεσθαι.
—— *passage,* εἰσβολή, ἡ; ἔκβασις, -εως, ἡ; ὑπερβολή, ἡ.
—— (*of a river*), διάβασις, -εως, ἡ.
—— *around, hand round* (lit. *throw round*), διαρρίπτειν.
—— *by, away* (*of time*), παροίχεσθαι, παρέρχεσθαι.
passable, εὔπορος, διαβατός.
passable, *hardly passable, hard to travel,* δύσπορος, -ον.
passage money, ναῦλον or ναῦσθλον, τό.
passion, *desire,* ἐπιθυμία, ἡ.
past, *along by* (prep.), παρά, acc.
pay, μισθός, ὁ.
—— *homage to,* προσκυνεῖν, acc.
—— *tribute,* φόρον φέρειν, dat.
—— *in full, pay off, pay what is due,* ἀποδιδόναι.
peace, εἰρήνη, ἡ.
—— *to be at peace with,* ἔχειν εἰρήνην, dat., or πρός, acc.
—— *to keep the peace,* ἄγειν τὴν εἰρήνην.
—— *to make peace with,* εἰρήνην ποιεῖσθαι, dat.; or πρός, acc.
pelt, *throw at,* βάλλειν.
peltast, πελταστής, ὁ.
Peloponnesus, Πελοπόννησος, ἡ.
—— *the Peloponnesians,* οἱ Πελοποννήσιοι.
people, *race,* ἔθνος, τό.
—— *political body* (especially *Athenians*), δῆμος, ὁ.

people, *all people*, πάντες ἄνθρωποι.
perceive, μανθάνειν, γιγνώσκειν.
—— (*by the senses*), αἰσθάνεσθαι.
perfectly, *completely*, παντελῶς, πάνυ, (often superlative of adj.).
perform, πράττειν.
perfume (lit. *fragrant herbs*), ἀρώματα, τά.
perhaps, ἴσως.
Perinthus, Πέρινθος, ἡ.
perils, δεινά, -ῶν, τά.
perish, ἀπόλλυσθαι, διαφθείρεσθαι.
perjure, *to commit perjury*, ἐπιορκεῖν.
perjuror, ἐπίορκος, ὁ.
perjury, ἐπιορκία, ἡ.
permit, ἐᾶν, περιορᾶν, w. partic. G.1585; H.982; ἐξεῖναι (impers.), dat.
perplexity, ἀπορία, ἡ.
Persian, Πέρσης, ὁ.
—— *king of Persia, Persian king* = *king of the Persians*.
Persian, adj., περσικός.
persuade, πείθειν, ἀναπείθειν.
Pharnabazus, Φαρνάβαζος, ὁ.
philanthropy, φιλανθρωπία, ἡ.
Philesius, Φιλήσιος, ὁ.
philosopher, φιλόσοφος.
Phoebidas, Φοιβίδας, ὁ.
Phrygia, Φρυγία, ἡ.
physician, ἰατρός ὁ.
pick up, ἀναιρεῖσθαι.
pieces of meat, κρέα, τά.
pillage, ἁρπάζειν, λῄζεσθαι.
—— subst., ἁρπαγή, ἡ; λῃστεία, ἡ.
pillar, στήλη, ἡ.
pipe, *reed, clarionet* (often called *flute*) αὐλός, ὁ.
pipe, *to the music of the pipe*, πρὸς τὸν αὐλόν.
Piraeus, Πειραιεύς, ὁ.
Pisianax, Πεισιάναξ, -κτος, ὁ.
Pisidians, Πισίδαι, -ῶν, οἱ.
place, τόπος, ὁ; χωρίον, τό.
—— *at this place*, ἐνταῦθα.
—— *from this place*, ἐντεῦθεν.
—— *in another place*, ἄλλοθι, ἄλλῃ.
—— *in place of*, ἀντί, gen.
—— *to place in front of* (*of troops*), προτάττειν, gen.
—— *to place before, set before* (*of food*), παρατιθέναι, dat. and acc.
—— *to set up* (*of trophies*, etc.), ἀνιστάναι (usually middle).
plain, πεδίον, τό.
—— adj., φανερός, δῆλος.
plan, see **purpose**.
plant, φυτεύειν.
platoon (*half a pentecosty*), ἐνωμοτία, ἡ.
pleasant, *agreeable*, ἡδύς.
pleased, *to be pleased with*, ἥδεσθαι, dat.
—— *to have pleasure in*, ἀπολαύεσθαι, gen.
pleasure, *with pleasure*, ἡδέως, ἄσμενος.
pledges (*of fidelity*), πιστά, τά.
—— *to give and take pledges, to exchange pledges*, διδόναι καὶ λαμβάνειν πιστά.
—— *of friendship*, ξένια, τά.
plot, *to lay a plot against*, ἐπιβουλεύειν, dat.
—— subst., ἐπιβουλή, ἡ.
plough, ζευγηλατεῖν.
plunder = *pillage*.
Plynteria, Πλυντήρια, τά.

point out, *point to, show,* δεικνύναι, acc.; φράζειν εἰς, acc.

politics, τὰ τῆς πόλεως, τὰ πολιτικά.

Polycrates, Πολυκράτης, -ους, ὁ.

Pontus, Πόντος, ὁ.

poor, *without wealth,* πένης, -ητος, ὁ.

—— *worthless, useless,* πονηρός, κακός.

poorly, κακῶς.

popular assembly, *assembly of the people,* ἐκκλησία, ἡ.

possess, κτᾶσθαι, κεκτῆσθαι, ἔχειν.

—— *to get possession of,* σχεῖν, λαβεῖν.

—— *to get possession of by force,* ἐπικρατεῖν, gen.

possessions, *our, their, etc., possessions,* τὰ ἡμέτερα, τὰ σφέτερα, etc.

possible, *to be possible,* ἐξεῖναι (impers.), dat.

—— *the most, best, fastest, etc., possible,* ὡς, w. superlative, μάλιστα.

post, *station* (*guards,* etc.), καθίστασθαι.

power, δύναμις, -εως, ἡ.

—— *bring into* or *under one's power,* ἐπικρατεῖν, gen.

powerful, δυνατός, ἰσχυρός.

praise, ἐπαινεῖν.

—— subst., ἔπαινος, ὁ.

prattler, *to be a senseless prattler, to talk nonsense,* φλυαρεῖν.

pray, εὔχεσθαι.

predatory, *to make predatory raids,* λῄζεσθαι.

prefer, *give the preference,* προαιρεῖσθαι, μᾶλλον αἱρεῖσθαι.

preoccupy, προκαταλαμβάνειν.

prepare, *make preparations,* παρασκευάζεσθαι.

prepare (*procure, get*), πορίζεσθαι.

presence, *to his presence,* παρά (or πρός), ἑαυτόν (or αὐτόν).

present, *to present,* παρέχειν, διδόναι.

—— subst., δῶρον, τό.

—— *to be present,* παρεῖναι.

—— *state of affairs, situation,* τὰ παρόντα.

—— *those present,* οἱ παρόντες.

—— *at the present day,* νῦν.

preserve, *keep safe,* σῴζεσθαι.

preside over, προστατεῖν, gen.; προεστηκέναι, gen.

press, *press upon,* πιέζειν, ἐπικεῖσθαι, dat.

—— *to be sore pressed,* πιέζεσθαι.

presume, *suppose,* νομίζειν, εἰκάζειν.

pretend, προφασίζεσθαι, προσποιεῖσθαι.

pretence, πρόφασις, -εως, ἡ.

prevail over, κρατεῖν, gen.; ἐπικρατεῖν, gen.

prevent, *hinder,* κωλύειν, εἴργειν, ἐμποδὼν εἶναι.

previous, πρότερος.

—— *previously,* πρότερον, πρόσθεν.

price, τιμή, ἡ.

—— *for a high price,* πολλοῦ, πολλοῦ ἀργυρίου.

prince, ὁ βασιλέως παῖς.

prisoner, αἰχμάλωτος, ὁ; ἑαλωκώς, ἁλισκόμενος.

—— *to take prisoner,* συλλαμβάνειν.

prize, ἆθλον, τό.

proceed, πορεύεσθαι, προϊέναι.

procession, *festal procession,* πομπή, ἡ.

Procles, Προκλῆς, -έους, ὁ.
Proconnesus, Προκόννησος, ἡ.
procure, πορίζεσθαι, κομίζειν.
—— *procure honor,* τιμὴν φέρειν.
Prodicus, Πρόδικος, ὁ.
prodigious, *to think it prodigious,* δεινὰ ποιεῖσθαι. Introd. XII. 45–47.
profane, *to violate,* ἀσεβεῖν.
profitable, σύμφορος, -ον; ὠφέλιμος.
—— *to be profitable,* συμφέρειν, λυσιτελεῖν.
progress, *to be in full progress, to be going on well,* προχωρεῖν.
prominent, *distinguished,* εὐδόκιμος, -ον.
promise, ὑπισχνεῖσθαι (w. fut. infin.).
—— subst., ὑπόσχεσις, -εως, ἡ.
proper, *right, just,* δίκαιος.
property, *goods, wealth,* ἀγαθά, τά; κτήματα, τά; χρήματα, τά.
prophet, *soothsayer,* μάντις, -εως, ὁ.
propitious, *favorable* (*of omens*), καλά.
Propontis, Προποντίς, -ίδος, ἡ.
proposals, *to adopt proposals,* δοκεῖν, w. dat. of person.
protect, φυλάττειν (often middle), acc. w. ἀπό, gen.
Prothous, Πρόθοος, ὁ.
prove, δηλοῦν, διδάσκειν.
provide, πορίζειν, dat. and acc.; παρέχειν, dat. and acc.
—— *for, take thought for,* προνοεῖσθαι, gen.; ἐπιμελεῖσθαι, gen.
provisions, τὰ ἐπιτήδεια.
—— *to supply provisions* (*to others*), τὰ ἐπιτήδεια πορίζειν (or παρέχειν).
province, ἀρχή, ἡ; σατραπεία, ἡ.
provoked, *to be provoked,* χαλεπαίνειν, dat.; χαλεπῶς φέρειν, dat.
Proxenus, Πρόξενος, ὁ.
public, κοινός, δημόσιος.
—— *public affairs, interests,* etc., τὰ κοινά.
—— *publicly, at public expense,* κοινῇ.
—— *meeting, assembly,* ἐκκλησία, ἡ.
—— *vote,* δόγμα, τό; ψήφισμα, τό.
—— *council* (*governing board in Arcadia*), τὸ κοινόν.
—— *the public* (meaning *everybody*), τὸ πλῆθος.
punish (*enemies,* etc.), τιμωρεῖσθαι.
—— (*discipline one's soldiers, subjects,* etc.), κολάζειν, ζημιοῦν.
punishment, τιμωρία, ἡ; δίκη, ἡ.
purchase, *buy,* ὠνεῖσθαι.
purpose, διανόημα τό; διάνοια, ἡ; γνώμη, ἡ.
—— *for the purpose of,* ἵνα, ὡς, w. subj. or opt.
pursue, διώκειν.
—— *pursuer,* ὁ διώκων, -οντος.
push, ὠθεῖν.
—— *back,* ἀπωθεῖν.
put, *put an end to,* παύειν.
—— *to death,* ἀποκτείνειν.
—— *across, transport,* διαβιβάζειν.
—— *to flight,* εἰς φυγὴν τρέπειν (also middle; the 1 aorist middle trans., the 2 aorist middle intrans.).
—— *off, defer, delay,* ἀναβάλλεσθαι.
pyrrhic (*a war-dance*), πυρρίχη, ἡ.

Q.

quarrel, *contend,* ἀμφιλέγειν, dat.; ἐρίζειν, dat.
—— subst., ἔρις, -ιδος, ἡ.
quarters, *to take up one's quarters,* στρατοπεδεύεσθαι.
queen, βασίλεια, ἡ.
question, *ask,* ἐρωτᾶν.
quickly, ταχύ, ταχέως.
quite, *very,* μάλα, πάνυ.

R.

race, *to run a race,* ἀμιλλᾶσθαι.
—— subst., *blood, birth,* γένος, τό.
—— *tribe, clan,* ἔθνος, τό.
racing, *horse-racing,* ἱππόδρομος, ὁ.
raid, *predatory expedition,* λῃστεία, ἡ.
—— *to go on a raid,* λεηλατεῖν.
raise, *levy, collect,* συλλέγειν.
raiment, *clothing,* ἐσθής, -ῆτος, ἡ.
rally, συνίστασθαι, συστῆναι, etc.; ὁμοῦ γίγνεσθαι.
range, *out of range,* ἐκ βελῶν.
rank, *line,* τάξις, -εως, ἡ.
—— *honor,* τιμή ἡ.
rashness, *boldness,* τόλμα, ἡ.
rather, μᾶλλον.
ravine, χαράδρα, ἡ; νάπος, τό.
reach, *arrive at,* ἀφικνεῖσθαι εἰς, acc.
—— *hold out to, stretch out,* ὀρέγειν.
ready, ἕτοιμος, πρόθυμος.
—— *make one's self ready,* παρασκευάζεσθαι.
real, *true,* ἀληθινός.
reality, *in reality, really,* τῷ ὄντι.
rear, *bring up,* τρέφειν.
—— *in the rear, behind,* ὄπισθεν.
—— *of an army* (lit. *tail*), οὐρά, ἡ.
—— *guard,* ὀπισθοφύλαξ, -κος, ὁ.
—— *to be the rear-guard,* ὀπισθοφυλακεῖν.
reason to fear, κίνδυνος, ὁ; w. μή, subj. or opt.
receive, *get, obtain, take,* λαμβάνειν.
—— *back,* ἀπολαμβάνειν.
—— *as reinforcements,* παραλαμβάνειν.
—— *by lot, get as one's fate, share, luck,* λαγχάνειν, gen.
—— (in sense of *not refuse,* hence *receive* [*kindly*] *an exile or stranger, receive bribes, receive the attack of the enemy,* i.e. *stand one's ground*), δέχεσθαι.
—— *treatment* (*bad* or *good*), πάσχειν.
reconcile, συναλλάττειν, dat.; διαλλάττειν, dat.; or πρός, acc.
recover, *regain,* ἀπολαμβάνειν.
recourse, *to have recourse to,* τρέπεσθαι πρός, or ἐπί, acc.
recount, *relate,* διηγεῖσθαι, ἀναριθμεῖν.
redolent, *to be redolent, emit perfume,* ὄζειν.
refuse = *say not,* οὐ (or μή) φάναι, w. fut. infin.
regard, *consider, think,* νομίζειν.
—— *with confidence,* θαρρεῖν, acc.
regiment, *troop,* τάξις, -εως, ἡ.
region, *locality,* τόπος, ὁ.

regret, μεταμέλειν (impers.), dat. and partic.
reinforce, *increase,* αὔξειν.
—— *reinforcement,* see **receive.**
rejoice, *be rejoiced,* χαίρειν, εὐθυμεῖσθαι.
rejoin, προσμιγνύναι, dat.; συμμιγνύναι, dat.
relate, λέγειν, διηγεῖσθαι.
relations, *to maintain* (*be in*) *friendly relations with,* φιλικῶς διακεῖσθαι, dat.
relatives, οἰκεῖοι, οἱ.
relax, λύειν, acc.; ἀμελεῖν, gen.; ἀνιέναι acc. and w. partic.
release, ἐκλύειν, λύειν.
religious duties, *reverence, piety,* εὐσέβεια, ἡ.
reluctant, ἄκων, -οντος; οὐχ ἑκών, -όντος.
rely on, πιστεύειν, dat.
remain, μένειν.
——*remain behind,* ὑπομένειν, καταμένειν.
—— *over, be left, not used up,* ὑπολείπεσθαι.
remember, μεμνῆσθαι, gen. and partic.
remnant, *that which is left,* λοιπός.
repair roads, ὁδοποιεῖν, abs., or w. ὁδόν.
repeatedly, πολλάκις, συχνῶς.
reply, ἀποκρίνεσθαι.
report, ἀγγέλλειν, dat., or πρός, acc.; ἀπαγγέλλειν, dat., or πρός, acc.
—— *to be reported,* λέγεσθαι, ἐξαγγέλλεσθαι.
represent, *make representations, doubtful professions,* προσποιεῖσθαι.
reproach, αἰτιᾶσθαι, acc.; μέμφεσθαι, acc. (pers.).
reprove, ἐγκαλεῖν, dat.
reputation, δόξα, ἡ.
requite, *benefits,* ἀντευεργετεῖν, acc.; εὖ ποιεῖν, acc.
rescue, σῴζειν.
reserve, *keep back,* καταλείπειν.
resident, οἰκῶν, acc.; κατοικῶν ἐν, dat.
resist, *offer resistance,* ἀνθίστασθαι, dat.
resolve, δοκεῖν (impers.), dat., γιγνώσκειν, κρίνειν.
—— *they resolved,* ἔδοξεν αὐτοῖς.
responsible for, *cause of,* αἴτιος, gen.
—— *responsibility,* λόγοι, οἱ; αἰτία, ἡ.
rest, *the rest, the rest of,* οἱ ἄλλοι.
restore, ἀποδιδόναι.
—— (*of exiles*), κατάγειν.
result, *turn out,* γίγνεσθαι.
retaliate, ἀντιποιεῖν.
retreat, ἀποφεύγειν, ἀποχωρεῖν.
retrieve, *make good, set right,* ἀνορθοῦν.
return, ἔρχεσθαι αὖθις, ἐπανέρχεσθαι, ἀπέρχεσθαι, ἀπιέναι.
review, ἐξέτασις, -εως, ἡ.
—— *to make a review,* ἐξέτασιν ποιεῖσθαι (also act.).
revile, *abuse,* λοιδορεῖν.
revolt, ἀφίστασθαι, ἀποστῆναι, etc.
—— subst., στάσις, -εως, ἡ.
Rhamphius, Ῥάμφιος, ὁ.
Rhodes, Ῥόδος, ἡ.

Rhodian, Ῥόδιος, ὁ.
rich, πλούσιος.
—— (*expensive, costly*), πολυτελής.
riches, ἀγαθά, τά; χρήματα, τά.
ride, ἐλαύνειν.
—— *at, ride up,* προσελαύνειν.
—— *through,* διελαύνειν.
—— *in advance,* προελαύνειν.
—— *back,* ἀφιππεύειν.
riding, ἱππασία, ἡ; ἱππική, ἡ.
ridicule, ἐμπαίζειν, dat.
ridiculous, γέλοιος, γελαστός.
right, δεξιός.
—— *on the right hand,* ἐν τῇ δεξιᾷ, ἐν δεξιᾷ.
—— *to give the right hand* (*as a pledge*), διδόναι δεξιάν.
—— *correct,* ὀρθός.
—— *rightly, correctly,* ὀρθῶς.
—— *just,* δίκαιος.
—— *rightly, justly,* δικαίως.
righteous, δίκαιος.
rise, *rise up,* ἀνίστασθαι, ἀναστῆναι, etc.
rites, *sacred rites,* ἱερά, τά; τὰ περὶ τὰ ἱερά.
river, ποταμός, ὁ.
road, ὁδός, ἡ.
roast, ὀπτᾶν.
rob, ἁρπάζειν, ἀφαιρεῖσθαι, two accs.; στερεῖν, ἀποστερεῖν, gen., or gen. and acc.
robber, λῃστής, ὁ.
robe, *dress,* στολή, ἡ.
rock, πέτρα, ἡ.
roll, *revolve,* κυλίνδεσθαι.
—— *down,* κατακυλίνδεσθαι.
round about, adv., πέριξ.
route, *way,* ὁδός, ἡ; πορεία, ἡ.
royal, βασίλειος.
rudder, πηδάλιον, τό.
rugged, τραχύς.
ruin, *destroy,* ἀπολλύναι, διαφθείρειν.
—— (*one's reputation*), λυμαίνεσθαι.
ruined, *deserted,* ἔρημος.
rule, ἄρχειν, gen.
—— (*as satrap*), σατραπεύειν, gen.
ruler, ἄρχων, -οντος, ὁ; βασιλεύς, ὁ.
run, τρέχειν, θεῖν.
—— *away* (*to hide*), ἀποδιδράσκειν.
—— (*escape by swiftness*), ἀποφεύγειν.
—— *down from,* κατατρέχειν ἀπό, gen.
—— *up to,* προστρέχειν, dat.
—— *forward,* προτρέχειν.
—— *in emulation,* ἀμιλλᾶσθαι.
—— *through* (*of a river*), διαρρεῖν; w. διά, gen.
—— subst., *running,* δρόμος, ὁ.
—— *on the run,* δρόμῳ.
rush, *make a rush,* ἴεσθαι.
—— *against, upon,* ἐπιτρέχειν πρός, acc.; ἐπιφέρεσθαι, dat.
—— *in,* ἐπιπίπτειν.

S.

sack, *pillage,* ἁρπάζειν, διαρπάζειν, πορθεῖν.
sacred, ἱερός, w. gen. of deity; ὅσιος.
sacrifice, θύειν, dat. of deity.
—— *to sacrifice* (*seeking divine guidance*), *to offer one's sacrifices,* θύεσθαι.

sacrifice, subst., θυσία, ἡ.
—— (*offerings for the sake of omens*), σφάγια τά; ἱερά, τά.
safe, ἀσφαλής, σῶς. G. 309; H. 41; 223; 227.
—— *safely*, ἀσφαλῶς.
safety, ἀσφάλεια, ἡ.
—— *to be in greatest safety*, ἐν ἀσφαλεστάτῳ εἶναι.
sail, πλεῖν.
—— *away, off*, ἀποπλεῖν.
—— *past*, διαπλεῖν, abs., or παρά, acc.
—— *across*, διαπλεῖν.
—— *around*, περιπλεῖν.
sailor, ναύτης, ὁ.
salvation, *deliverance*, σωτηρία, ἡ.
same, ὁ αὐτός, etc.
—— *in the same way*, ὡσαύτως.
—— *at the same time*, ἅμα, dat.
—— *to have the same desire*, τὰ αὐτὰ βούλεσθαι.
S · ian, *from Samos*, Σάμιος, ὁ.
Samos, Σάμος, ἡ.
Sardis, Σάρδεις, -εων, αἱ.
satisfied, *to be satisfied with*, ἀγαπᾶν, acc.; στέργειν, acc.
satrap, σατράπης, ὁ.
—— *satrapy*, σατραπεία ἡ.
—— *to be satrap, rule as satrap*, σατραπεύειν, gen.
save, σῴζειν.
—— *save one's self*, σῴζεσθαι.
—— *get safe to*, σῴζεσθαι ἐπί or εἰς, acc.
say, φάναι, λέγειν.
scatter, σκεδαννύναι.
—— *to be scattered, dispersed*, διασκεδάννυσθαι.
Scillus, Σκιλλοῦς, -οῦντος, ὁ.
sea, θάλαττα, ἡ; πόντος, ὁ.
—— *Black Sea*, εὔξεινος Πόντος, ὁ.
seat, *give a seat*, καθίζειν.
second, δεύτερος.
secretly, *to be secret from*, λανθάνειν, w. partic. G. 1586; H. 984.
—— adv., λάθρᾳ, gen.
section-of-fifty, πεντηκοστύς, -ύος, ἡ.
security, *in security*, ἀκινδύνως.
see, ὁρᾶν.
—— *to be seen* (usually), φαίνεσθαι.
—— *to it, take care that*, ἐπιμελεῖσθαι ὅπως, w. fut. ind.
seek, *try, attempt*, πειρᾶσθαι.
—— *to obtain, strive after*, ὀρέγεσθαι, gen.
seem, *appear, think, seem best*, δοκεῖν (impers.), dat.; e.g. *I thought it right* = ἔδοξέ μοι δίκαιον εἶναι.
—— *to be seen*, φαίνεσθαι, φανερὸς εἶναι, φανερὸς γίγνεσθαι.
—— *like, resemble*, ἐοικέναι, dat.; εἰκάσθαι (p. p. of εἰκάζειν).
—— *to be seemly, becoming, fit*, προσήκειν, dat.; πρέπειν, dat. or acc. w. infin.
seize, καταλαμβάνειν, συλλαμβάνειν, αἱρεῖν.
seldom, οὐ πολλάκις, μόλις.
select, *pick out*, ἐξαιρεῖσθαι.
self-control, ἐγκράτεια, ἡ.
Selinus, Σελινοῦς, -οῦντος, ὁ.
sell, ἀποδίδοσθαι.
—— *sell into slavery*, ἀνδραποδίζειν.
send, *send out*, πέμπειν.
—— (*a letter*), ἐπιστέλλειν.
—— *back*, ἀποπέμπειν, ἀφιέναι.
—— *down*, καταπέμπειν.
separated, *apart*, χωρίς (adv.), gen.

serious, *earnest, important,* σπουδαῖος.
serve, ὑπηρετεῖν, dat.; θεραπεύειν, acc.
servant, δοῦλος, ὁ; οἰκέτης, ὁ. Cf. *to be a slave.*
service, *to do a service to,* εὖ or ἀγαθὸν ποιεῖν, acc.
—— *to take service under,* μισθοφορεῖν παρά, gen.
set fire to, ἐμπιμπράναι, ἐνάπτειν.
—— *free,* ἀφιέναι.
—— *out, start,* ὁρμᾶσθαι.
—— *out rapidly,* ὁρμᾶν.
—— *up, erect,* ἀνιστάναι (*of a trophy, usually middle*).
Seuthes, Σεύθης, ὁ.
seven, ἑπτά.
seventy, ἑβδομήκοντα.
several, τινές. G. 415, 2; 416; H. 227, ἔνιοι; G. 1029; H. 998, a–c, οὐκ ὀλίγοι.
severe (*of a person*), χαλεπός.
—— (*of winter, punishment,* etc.), ἰσχυρός, βαρύς.
severely, μάλα, μάλιστα.
shame, *to feel shame before,* αἰσχύνεσθαι, acc.
shameful, αἰσχρός.
share, μετέχειν, μερίζειν.
—— *to have a share with some one in something,* κοινωνεῖν, dat. (pers.), gen. (thing).
sheep, πρόβατον, τό.
shield, ἀσπίς, -ίδος, ἡ.
ship, ναῦς, νεώς, ἡ; πλοῖον, τό.
—— *wrecked* (*person*), ναναγός, -ον.
—— *owner, captain,* ναύκληρος, ὁ.
ship, *captain* (*in war*), τριήραρχος, ὁ.
shoot (*bows*), τοξεύειν.
—— (*slings*), σφενδονᾶν.
shore, αἰγιαλός, ὁ.
short distance, ὀλίγον ὁδοῦ.
shortly afterward, ὀλίγῳ (or ὀλίγον) ὕστερον.
shoulder, ὦμος, ὁ.
shout, *cry out,* βοᾶν, κράζειν.
—— subst., κραυγή, ἡ.
—— *with shouts, shouting,* κραυγῇ.
show, *exhibit,* δεικνύναι, ἐπιδεικνύναι.
—— *bring to light, make seen,* φαίνειν.
—— *point out, explain,* φράζειν.
—— *one's self, become known,* φαίνεσθαι, φανερὸς γίγνεσθαι.
—— *kindness,* χαρίζεσθαι, dat.; εὐεργετεῖν, acc.
—— *gratitude, return favor,* χάριν ἀποδιδόναι.
shrine, *seat,* ἕδος, τό.
shrink from, *hesitate,* ὀκνεῖν, w. infin.
shun, *evade,* ἀφίστασθαι, gen.
shut, κλείειν, συγκλείειν.
shut in, κατακλείειν.
sick, *the sick,* ὁ κάμνων.
Sicyon, Σικυών, -ῶνος, ἡ.
side, πλευρά, ἡ.
—— *from all sides,* πανταχόθεν.
—— *from both sides,* ἑκατέρωθεν.
—— *from one side* (*of two*), ἑτέρωθεν.
—— *on the opposite side,* πέραν, gen.
siege, *lay siege to,* πολιορκεῖν, acc.
signal, σημεῖον, τό.
sight, *spectacle,* θέαμα, τό.
Silanus, Σιλανός, ὁ.
silver, ἄργυρος, ὁ.

similar, παραπλήσιος.
—— *to be similar, resemble,* εἰκάσθαι (p. p. of εἰκάζειν), dat.
sin, ἁμαρτάνειν.
since (temporal or causal), ἐπεί, ἐπειδή, ὡς.
—— (causal), ὅτι.
—— *ever since,* ἀφ' οὗ.
—— (often circum. partic.). G. 1563; H. 986, examples.
—— prep., ἀπό, ἐξ.
sing the war song, παιανίζειν.
single, εἷς.
sink, *cause to sink,* καταδύειν.
—— *down* (*to the ground*), καταπίπτειν.
Sinope, Σινώπη, ἡ.
Sinopean, Σινωπεύς, ὁ.
sit, ἧσθαι, καθῆσθαι.
situation, *circumstances, condition,* πράγματα, τά.
—— *critical situation, distress,* ἀπορία, ἡ.
—— *present situation,* τὰ παρόντα. *to be in a good situation or state,* καλῶς πράττειν.
situated, *to be situated* (*of a city*), οἰκεῖσθαι.
—— (*of an island, harbor,* etc.), κεῖσθαι.
six, ἕξ.
sixty, ἑξήκοντα, indecl.
six hundred, ἑξακόσιοι.
skilled in, ἔμπειρος, -ον, gen.
skirmish at a distance, ἀκροβολίζεσθαι.
slander, *bring slanderous reports to some one about some one,* διαβάλλειν, acc., and πρός, acc. Introd. XII. 42.
slave, δοῦλος, ὁ; ἀνδράποδον, τό.
—— *to be a slave,* δουλεύειν.
slay, *slaughter,* κατακόπτειν, σφάζειν.
—— *to be slain,* ἀποθνῄσκειν.
sleep, *to lie down to sleep,* καθεύδειν.
—— subst., ὕπνος, ὁ.
sling (*hurl missiles with a sling*), σφενδονᾶν.
—— subst., σφενδονή, ἡ.
slinger, σφενδονήτης, ὁ.
slowly, σχολῇ.
snatch up, ἁναρπάζειν.
snow, χιών, -όνος, ἡ.
so (manner), οὕτως, ὧδε.
—— *that* (result), ὥστε.
—— (inferential), οὖν. Introd. XXV., XXVII.
—— *far as I am concerned,* τὸ ἐπ' ἐμοὶ εἶναι, τὸ κατ' ἐμὲ εἶναι.
—— *much,* τοσοῦτος.
—— *many,* τοσοῦτοι.
—— *to speak,* ὡς εἰπεῖν.
—— *called,* ὁ καλούμενος.
soldier, στρατιώτης, ὁ.
sole, μόνος.
solely, μόνον.
some, τίς. G. 415, 2; H. 227. ἔνιοι, ἔστιν οἵ. G. 1029; H. 998 a–c.
—— *some . . . others,* οἱ μὲν . . . οἱ δέ.
—— *one way, others another way,* ἄλλος ἄλλῃ.
—— *do* (or *say*), *one thing, others other things,* ἄλλοι ἄλλα.
sometime, *some day,* ποτέ.
somewhere, πού.
—— *else,* ἄλλοθί που, ἀλλαχοῦ.
soon, ταχύ, ταχέως, ἐν ὀλίγῳ χρόνῳ, μετ' ὀλίγον.

soon, *afterward,* ὀλίγῳ ὕστερον.
—— *as soon as,* ἐπειδὴ πρῶτον.
—— *as soon as possible,* ὡς τάχιστα, (dependent) ἐπεὶ τάχιστα.
Sophaenetus, Σοφαίνετος, ὁ.
sore, *sorely, greatly,* μάλα, ἰσχυρῶς.
Soteridas, Σωτερίδας, ὁ.
soul, ψυχή, ἡ.
sound, *to give sound,* φθέγγεσθαι.
—— *the trumpet sounded* = ἡ σάλπιγξ ἐφθέγξατο, or ἐσάλπιγξε (*the trumpeter,* as subj., being understood).
source, πηγή, ἡ.
south, μεσημβρία, ἡ; νότος, ὁ (lit. *south wind*).
sovereignty, ἀρχή, ἡ; βασιλεία, ἡ; ἡγεμονία, ἡ.
space, *over a great space, far and wide,* ἐπὶ πάμπολυ.
spare, φείδεσθαι, gen.
Sparta, Σπάρτη, ἡ.
Spartan, Σπαρτιάτης, ὁ (generally *of individuals*), usually Λακεδαιμόνιος, ὁ.
—— *the Spartan authorities,* τὰ ἐν Σπάρτῃ τέλη.
speak, λέγειν, εἰπεῖν.
—— *to speak the truth,* ἀληθεύειν.
spear, δόρυ, -ατος, τό; often ὅπλα τά.
spectators, οἱ θεώμενοι.
speech, λόγος, ὁ.
speedy, ταχύ.
—— *at full speed,* ἀνὰ κράτος, κατὰ κράτος.
spirit, *courage,* θυμός, ὁ.
splendor, λαμπρότης, -ητος, ἡ.
spokesman, *to be the spokesman,* προηγορεῖν.
spot, τόπος, ὁ; χωρίον, τό.
spot, *on the spot,* αὐτόθι.
spread, *extend over,* διέρχεσθαι.
spring, *fountain,* κρήνη, ἡ.
sprinkle (*upon, over*), κατασκεδάνυσθαι, gen. and acc.
spur (*of a mountain*), ἀκρωνυχία, ἡ.
spying, *watching,* κατασκοπή, ἡ.
square, πλαίσιον, τό.
stadia, στάδια, τά.
stand, *make a stand,* ἵστασθαι, στῆναι, etc.
—— *around,* περιίστασθαι.
—— *firm, endure,* ἀνέχεσθαι.
—— *one's ground against,* δέχεσθαι, acc.
—— *in friendly relations, on a friendly footing with,* φιλικῶς ἔχειν, dat.
start, ὁρμᾶσθαι.
—— *hastily,* ὁρμᾶν.
state, πόλις, -εως, ἡ.
station one's self, παρατάττεσθαι.
statue, ἄγαλμα, τό; εἰκών, -όνος, ἡ.
stay, *pass time,* διατρίβειν.
—— *behind,* ὑπομένειν.
steam, ἀτμίζειν.
steep, ὄρθιος, πρανής.
still, adv. of time, ἔτι.
—— conj., *nevertheless, yet,* ὅμως, ὅμως δέ, ἀλλ' ὅμως.
stone, λίθος, ὁ.
—— *to stone to death,* καταπετροῦν, καταλεύειν.
—— *he was nearly stoned to death* = ἐδέησεν ὀλίγου καταλευσθῆναι. G. 1116; H. 743 b.
storm, χειμών, -ῶνος, ὁ; ἄνεμος, ὁ.
—— *by storm* (fig.), κατὰ κράτος, βίᾳ.
straight, ὀρθός.

straight, *down,* εἰς τὸ πρανές.
strength, ἰσχύς, -ύος, ἡ; κράτος, τό.
strenuously, ἰσχυρῶς.
strife, ἔρις, -ιδος, ἡ.
strike, παίειν, βάλλειν.
strive, *contend,* ἐρίζειν, dat.
—— *after, seek to reach,* ὀρέγεσθαι, gen.; ἐπιθυμεῖν, gen.
stronghold, *fort,* χωρίον, τό; ἰσχυρὸν χωρίον.
strongly, μάλα, ἰσχυρῶς.
subjection, *in subjection,* ὑπήκοος, -ον; ὑποχείριος.
subject, *vassal* (as subst.), ὑπήκοος, ὁ; ὁ ἀρχόμενος.
subjugate, καταστρέφεσθαι.
subordinate, ὑπήκοος, -ον, dat., or gen. ὁ ἀρχόμενος.
such, τοιοῦτος.
—— *in such a way,* οὕτως.
successful, *to be successful,* δύνασθαι, w. infin.
successfully, καλῶς, κάλλιστα.
suddenly, ἐξαίφνης, ἐξαπίνης.
suffer, πάσχειν.
sufficient, ἱκανός.
—— *to suffice,* ἱκανὸς εἶναι, w. infin.; ἀρκεῖν, dat. (of pers.).
suitable, ἐπιτήδειος, w. infin.
summit, ἄκρον, τό.
summon, μεταπέμπεσθαι, καλεῖν, συγκαλεῖν.
sundown, *sunset,* δυσμὴ ἡλίου.
—— *at sunrise,* ἅμα ἡλίῳ.
—— *at sunset,* ἅμα ἡλίῳ δύνοντι.
superfluous, περιττός.
superior, *to be superior to* = *to surpass.*
—— adj., *greatly superior, many times more,* παλλαπλάσιος.
supply, πορίζειν, παρέχειν, each w. acc. (thing) and dat. (pers.).
—— *one's self with,* πορίζεσθαι, acc.
support, *rear,* τρέφειν.
suppose, νομίζειν, οἴεσθαι, w. infin., also ὅτι or ὡς.
sure, *to be sure,* δή.
surely, *forsooth, by all means,* δήπου, πάνυ γε.
surpass, διαφέρειν, gen.; ὑπερέχειν, gen.; προέχειν, gen.; περιγίγνεσθαι, gen.; περιεῖναι, gen.
surprise, *to be surprised,* θαυμάζειν, abs. or gen., or ὅτι, or εἰ. G. 1423; H. 926.
survive, σῴζεσθαι.
suspect, ὑποπτεύειν.
suspicion, ὑποψία, ἡ.
sway, *rule,* ἀρχή, ἡ.
swear, *swear by,* ὀμνύναι, acc.
—— *falsely,* ἐπιορκεῖν.
Syracusan, Συρακόσιος, ὁ.
Syracuse, Συράκουσαι, αἱ.

T.

table, τράπεζα, ἡ.
—— *companion,* ὁμοτράπεζος, -ον.
take, λαμβάνειν.
—— *lead, bring* (animates), ἄγειν.
take, (inanimates), φέρειν.
—— *seize, capture,* αἱρεῖν, λαμβάνειν.
—— *away, deprive,* αἱρεῖσθαι, two accs., or acc. and gen.

take, *off, strip* (*of clothing*), ἐκδύειν, two accs., or acc. and gen.
—— *up*, ἀναλαμβάνειν.
—— *up arms against*, ὅπλα ἐπιφέρειν, dat.
—— *up position*, τάττεσθαι.
—— *up one's quarters*, στρατοπεδεύεσθαι.
—— *over, across*, διάγειν, διαβιβάζειν.
—— *part in, share*, μετέχειν, gen. (often σύν in compos. with a verb. See **join**).
—— *place, occur*, γίγνεσθαι.
—— *what has taken place*, τὰ γεγενημένα.
—— *the field*, στρατεύεσθαι.
—— *word back, bring back message*, ἀπαγγέλλειν, dat., or πρός, acc.
—— *sides with Sparta*, λακωνίζειν.
—— *sides with Boeotia*, βοιωτιάζειν.
Tarsus, Ταρσοί, -ῶν, οἱ.
task, *work*, ἔργον, τό.
taste, γεύεσθαι, gen.
teach, διδάσκειν.
teacher, διδάσκαλος, ὁ.
tears, *to shed tears, weep*, δακρύειν.
Tegea, Τεγέα, ἡ.
Tegean, Τεγεάτης, ὁ.
tell, λέγειν, dat., or πρός (or εἰς) acc.
—— *order*, κελεύειν, acc. w. infin.
—— *in jest*, λέγειν παίζων.
Teleutias, Τελευτίας, ὁ.
temple, ἱερόν, τό; ναός, ὁ (Attic νεώς, ὁ).
ten, δέκα.
tenth, δέκατος (as subst.), δεκάτη, ἡ.
tent, σκηνή, ἡ.
tent-mate, *mate*, σύσκηνος, ὁ.
territory, χώρα, ἡ.
terror-struck, *to be terror-struck*, ἐκπλήττεσθαι.
test, *make trial of*, πειρᾶσθαι, gen.
Teuthrania, Τευθρανία, ἡ.
than, ἤ, or gen.
thankful, *to be thankful*, χάριν εἰδέναι, dat.
Thasus, Θάσος, ἡ.
that, pron., ἐκεῖνος, οὗτος. G. 1004–5; H. 695; 696 a, b.
—— declar. conj., ὅτι, ὡς.
—— *in order that*, ἵνα, ὡς, ὅπως.
—— (result), ὥστε.
—— *at that place*, ἐνταῦθα, ἐντεῦθεν.
the . . . the, ὅσῳ . . . τοσούτῳ (e.g. *the sooner the better* = ὅσῳ θᾶττον, τοσούτῳ βέλτιον).
Thebe, Θήβη, ἡ.
Thebes, Θῆβαι, -ῶν, αἱ.
Thebans, Θηβαῖοι, οἱ.
Theches, Θήχης, ὁ.
their, αὐτῶν, ἑαυτῶν. G. 989, 3; 993; 998; H. 689; 690; 692. Often the article, G 949; H. 658.
them, αὐτούς. G. 989, 3; H. 682 and a.
themselves, ἑαυτούς, etc. G. 993; H. 683.
then, *at that time*, τότε, ἔνθα.
—— (*nextly*), ἔπειτα.
Theramenes, Θηραμένης, -ους, ὁ.
there, ἔνθα, ἐνταῦθα, ἐκεῖ.
—— *here . . . there* (*as opposed*), ἐνθάδε μὲν . . . ἐκεῖ δέ.
—— *from there*, ἐντεῦθεν.
therefore, διὰ τοῦτο, οὖν. Introd. XII. 19; XXV., XXVII.

thereupon, ἐκ τούτου. Introd. XII. 3.
thick, *thickly overgrown,* δασύς, dat.
things, *affairs,* πράγματα, τά.
think, *suppose,* νομίζειν, οἴεσθαι, ἡγεῖσθαι.
—— (*hold principles or sentiments*), γιγνώσκειν.
third, τρίτος.
—— *on the third day,* τριταῖος, adj.
thirty, τριάκοντα.
thither, ἐκεῖσε.
this, οὗτος, ὅδε.
thoroughly, πάνυ, σφόδρα.
thousand, χίλιοι.
—— *four thousand,* τετρακισχίλιοι.
Thorax, Θώραξ, -κος, ὁ.
Thrace, Θρᾴκη, ἡ.
Thracian, adj., Θράκιος.
Thracian, subst., Θρᾷξ, -κός, ὁ.
Thrasybulus, Θρασύβουλος, ὁ.
Thrasyllus, Θράσυλλος, ὁ (or Θρασύλος, ὁ).
threaten, ἀπειλεῖν.
three, τρεῖς, τρία.
throne, θρόνος, ὁ.
through, διά, gen.
throughout (e.g. *throughout the whole day, city,* etc.), ἀνά, acc.; κατά, acc.
throw, βάλλειν, ῥίπτειν, ἱέναι.
—— *with slings,* σφενδονᾶν.
—— *into disorder,* ταράττειν.
thus (*as precedes*), οὕτως.
—— (*as follows*), ὧδε, τοιαῦτα, τάδε.
Tigris, Τίγρης, -ητος, ὁ.
Timasion, Τιμασίων, -ωνος, ὁ.
time, χρόνος, ὁ.
—— *for a time,* χρόνον τινά.
time, *at this time, that time,* τότε.
—— *from this time on,* ἀπὸ τούτου.
—— *for all time,* εἰς ἀεί.
—— *at the same time,* ἅμα, dat.
—— *in the previous time,* πρόσθεν, ἐν τῷ πρόσθεν χρόνῳ.
—— *in a short time,* ταχύ.
—— *many times, often,* πολλάκις.
—— *at the time when,* ὅτε.
timid, δειλός.
Timolaus, Τιμόλαος, ὁ.
tired, *to be weary,* ἀπαγορεύειν, ἀπειρηκέναι, κάμνειν.
Tissaphernes, Τισσαφέρνης, -ους, ὁ. G. 230; H. 193.
tithe, see **tenth.**
to, εἰς, πρός, παρά, ὡς. Introd. XII. 50, 51.
—— *to arms!* εἰς τὰ ὅπλα.
—— *be sure,* δή.
together with, ἅμα, dat.; σύν, dat., or dat. of accompaniment. G. 1191; H. 774.
toil, πονεῖν.
—— *toil together* (*join efforts*), συμπονεῖν.
—— subst., πόνος, ὁ.
token, σημεῖον, τό.
—— *of victory,* τρόπαιον, τό.
too (*in excess*) = comparative degree.
—— (*also*), καί.
top, *peak, summit,* κορυφή, ἡ; ἄκρον, τό.
tough, *thick, stout,* παχύς.
toward, ἐπί, πρός, ἀμφί. Introd. XII. 52, 53.
—— adv., ἐνάντιον, dat.
training, *exercise,* ἄσκησις, -εως, ἡ.

trample on, *trample under foot*, καταπατεῖν.
translate, ἑρμηνεύειν.
transport, *convey*, κομίζειν, ἄγειν.
—— subst., κομιδή, ἡ.
Trapezus, Τραπεζοῦς, -οῦντος, ἡ.
Trapezutian, Τραπεζούντιος, ὁ.
travel, πορεύεσθαι.
treachery, ἀπιστία, ἡ.
treacherous, ἄπιστος, -ον.
treacherously, ἀπίστως.
treasure(s), χρήματα, τά.
treat, *use*, χρῆσθαι, dat.
—— *to treat well* (or *ill*), καλῶς (or κακῶς), ποιεῖν, acc.
—— *to be badly treated*, κακῶς πάσχειν.
treaty, σπονδαί, αἱ.
—— *articles or pledges of a treaty*, συνθήκη, ἡ; ὅρκοι, οἱ.
tree, δένδρον, τό.
tremendous, *dreadful*, *powerful*, δεινός.
trial, *justice*, δίκη, ἡ.
—— *to bring to trial*, εἰς δίκην ὑπάγειν (or καθιστάναι).
tribe, ἔθνος, τό.
tribute, φόρος, ὁ; δασμός, ὁ.
trick, *treachery*, *fraud*, δόλος, ὁ.
trireme, τριήρης, -ους, ἡ (lit. adj.).
Troas, Τρῳάς, -άδος, ἡ.
troops, στρατιῶται, αἱ; στράτευμα, τό.
trophy, τρόπαιον, τό.
troubled, *to be troubled* (*of pain*, *grief*), λυπεῖσθαι.
—— *confused*, *perplexed*, ταράττεσθαι, ἐν ἀπορίᾳ εἶναι.
truce, σπονδαί, αἱ.
—— *under protection of a truce*, ὑπόσπονδος.
trumpet, σάλπιγξ, -γγος, ἡ; *the trumpet sounded* = ἐσάλπιγξε (*the trumpeter*, as subject, being understood).
trust, *put faith in*, πιστεύειν, dat.
truth, *truthfulness*, ἀλήθεια, ἡ.
—— *in truth*, τὸ ἀληθές.
try, *attempt*, ἐπιχειρεῖν, w. infin.; πειρᾶσθαι, gen. (or infin.).
turn (intrans.), *turn one's course*, τρέπεσθαι.
—— *over*, *give into one's power*, ἐπιτρέπειν, dat.
—— *out*, *result*, *issue*, ἀποβαίνειν, συμβαίνειν.
twelve, δώδεκα.
twenty, εἴκοσι.
twice (*as many*), *two-fold*, διπλάσιος.
—— *as far as*, διπλάσιον, w. gen; or ἤ.
two, δύο.
—— *hundred*, διακόσιοι.
—— *thousand*, δισχίλιοι.
Tyriaeum, Τυριαῖον, Τυριάειον, Τυραῖον, τό.

U.

un- (in composition), often οὐ or μή.
unable, ἀδύνατος, οὐχ ἱκανός.
unburned, ἄκαυστος, -ον.
uncertain, ἄδηλος, -ον.
under, ὑπό, κατά.

under, *a truce,* ὑπόσπονδος, -ον.
understand, ἐπίστασθαι.
undertake (*to do something*), ἐπιχειρεῖν, w. infin.
—— (*dangers, toils,* etc.), ὑφίστασθαι, ὑποδύεσθαι, ὑπομένειν.
—— *enter upon* (*a business,* etc.), ἅπτεσθαι, gen.; ἄρχεσθαι, gen.
unfavorable, ἀνεπιτήδειος.
united, *to be united,* συνεῖναι, ὁμοῦ εἶναι.
unintentionally, ἄκων, -οντος (lit. adj.).
unjust, ἄδικος.
—— *to treat unjustly, deal unjustly with,* ἀδικεῖν, acc.
unlimited, *with unlimited power,* αὐτοκράτωρ, -ορος, ὁ, ἡ.
unnumbered, ἀναρίθμητος, -ον.
unpopular, *to be unpopular with, hated by, odious to,* ἀπεχθάνεσθαι, dat.
unship (*rudders,* etc.), παραλύεσθαι.
until, *up to a certain limit,* ἕως, ἔστε, ἄχρι, μέχρι. G. 1463–5; H. 920–4.
—— *previous to, before,* πρίν. G. 1469–71; H. 924 and a.
unwilling, ἄκων, -οντος.
—— *to be unwilling,* οὐκ (or μή) ἐθέλειν.
up, prep., ἀνά, ἐπί, acc.
—— adv., ἄνω.
—— *stream, higher up,* ἀνωτέρω.
—— *to be up* (*on the summit*), ἐπιγίγνεσθαι.
upper, *to get the upper hand of,* ἐπικρατεῖν, gen.; κρατεῖν, gen.
usage, *custom,* νόμος, ὁ.
use, χρῆσθαι, dat.
useful, χρήσιμος.
utterly, *utmost possible,* μάλιστα (or superlative of adj.).

V.

vacant, κενός.
vain, *in vain,* μάτην.
valiant, ἀνδρεῖος, ἀγαθός.
—— *valiantly,* ἀνδρείως; *most valiantly,* ἀνδρειότατα.
valor, ἀνδρεία, ἡ.
valuable, ἄξιος πολλοῦ.
—— *most valuable,* ἄξιος πλείστου.
vanquish, νικᾶν.
—— *to be vanquished,* ἡττᾶσθαι.
variance, *to be at variance with,* διαφέρειν, dat.
vast, πολύς, μέγας.
—— *so vast,* τοσοῦτος.
vast, *vastly superior,* πολλαπλάσιος, gen.
veil, *cover with a veil,* κατακαλύπτειν.
vengeance, *to take vengeance on,* τιμωρεῖσθαι, acc.
venture, *to be presumptuous,* τολμᾶν.
very, μάλα, πάνυ, μάλιστα.
—— *from the very spot, locality,* αὐτόθεν.
verily, μήν.
vessel, *ship,* πλοῖον, τό.
—— *receptacle, dish,* τεῦχος, τό; σκεῦος, τό.

vexed, *to be vexed with,* ἄχθεσθαι, dat. (gen. of cause or ὅτι).
vicinity, *in the vicinity of,* ἐγγύς, gen.; πλησίον, gen.
victor, νικῶν, ὁ; νικήσας, ὁ.
victory, νίκη, ἡ.
vie, *emulate,* ζηλοῦν, acc.; ἀμιλλᾶσθαι, dat.; ἐρίζειν, dat.
vigorous, εὔρωστος, -ον; εὔζωνος, -ον; ἰσχυρός.
vile, κακός, ἄδικος.
village, κώμη, ἡ.
village, *chief,* κωμάρχης, ὁ.
villager, κωμήτης, ὁ.
violate, *break,* λύειν.
violent, *severe, powerful,* ἰσχυρός.
virtue, *excellence,* ἀρετή, ἡ.
voluntarily, ἑκών, -όντος; ἑκούσιος.
vote, δοκεῖν (impers.), dat.; ψηφίζεσθαι.
—— *decree,* δόγμα τό; ψήφισμα, τό.
votive offering, ἀνάθημα τό, w. gen. of god.
vow, εὔχεσθαι.

W.

wages, μισθός, ὁ.
waggon, ἅμαξα, ἡ.
wailing, *groan,* οἰμωγή, ἡ.
wait, μένειν.
—— *for,* ἀναμένειν, acc.; περιμένειν, acc.
walk, *at a walk,* βάδην.
wall, τεῖχος, τό.
want, *lack, need,* δεῖσθαι, gen.; ἀπορεῖν, gen.
wanton, *to be wanton, insolent,* ὑβρίζειν.
wantonness, *insolence,* ὕβρις, -εως, ἡ.
war, πόλεμος, ὁ.
—— *to make war, wage war, carry on war, go to war with,* πολεμεῖν, dat., or πρός, acc.
warlike, πολεμικός.
ward off, ἀμύνεσθαι, φυλάττεσθαι.
wares, *goods,* ὤνια, τά.
warm, θερμός.
warmth, θάλπος, τό; θερμασία, ἡ.
warriors, οἱ μαχόμενοι, οἱ πολεμοῦντες.
waste, *to lay waste, devastate,* δῃοῦν, διαφθείρειν.
watch-fire = *fire,* πῦρ, τό. G. 291, 30; H. 213.
way, *road,* ὁδός, ἡ.
—— *manner,* τρόπος, ὁ.
—— *in this way,* οὕτως, ὧδε, τοῦτον (or τόνδε) τὸν τρόπον.
—— *in the way, obstructing,* ἐμποδών, dat.
—— *to lose one's way,* πλανᾶσθαι.
we, ἡμεῖς (omitted if not emphatic).
weak, ἀσθενής.
weaker (*of an army*), ἥττων.
—— *the weaker party,* οἱ ἥττονες (ἥττους).
wealth, χρήματα, τά; ἀγαθά, τά.
wealthy, πλούσιος.
—— (*of a city*), εὐδαίμων.
weapons, ὅπλα, τά.
weary, *to grow weary,* ἀποκάμνειν.
weep, δακρύειν.
weigh down, *press hard upon,* πιέζειν (usually passive).

welfare, ἀγαθόν.
—— *for one's welfare,* ἐπ' ἀγαθῷ.
well, adv., εὖ, καλῶς.
—— *to be well for, advantageous to,* συμφέρειν, dat.
west, ἑσπέρα, ἡ.
—— *western,* ὁ πρὸς ἑσπέραν, etc.
what? interrog., τίς; ὅστις; G. 1600; H. 1011.
—— rel., ὅς, ἥ, ὅ.
—— *sort of?* ποῖος; ὁποῖος; G. 1014; H. 700; 1011 a.
wheel about, ἀναστρέφειν.
whence, *from which place,* ὅθεν.
when (*at the same time with*), ὅτε, ὁπότε, ἡνίκα.
—— (*after, since*), ἐπεί, ἐπειδή, ὡς.
—— interrog., πότε;
where? interrog., ποῦ; ὅπου; G. 1600; H. 1011.
—— rel., οὗ, ὅπου, ἔνθα.
—— *just where,* ἔνθαπερ.
whether, εἰ.
—— *whether . . . or* (direct and indirect), πότερον . . . ἤ; (indirect), εἴτε . . . εἴτε.
which of two? interrog. (direct and indirect), πότερος; interrog. (indirect or rel.), ὁπότερος.
while, ἕως, ἐν ᾧ. Introd. XII. 57.
white, λευκός.
whither? interrog., ποῖ; ὅποι; G. 1600; H. 1011.
who? interrog., τίς; ὅστις; G. 416; 525; 1011; 1013; H. 277; 280; 699 and a; 700.
—— rel., ὅς, ὅστις. G. 1019; 1026; 1031; 1037; H. 993; 995; 996.
whole, πᾶς, ὅλος.
—— *wholly,* πάνυ, παντάπασι.
why? τί; διὰ τί;
wicked, ἀσεβής, κακοῦργος.
wickedness, κακία, ἡ.
—— *to do wickedness,* κακουργεῖν.
wife, γυνή, γυναικός, ἡ. G. 291, 8; H. 216, 4.
willing, *to be willing, consent, make no objection,* ἐθέλειν.
win (*a victory*), νικᾶν, acc.; τυγχάνειν, gen.
—— *procure for one's self* (*favor, wealth,* etc.), κτᾶσθαι, acc.
wine, οἶνος. ὁ.
wing (*of an army*), κέρας, -ατος, τό; (lit. *horn*), πλευρά, ἡ.
—— *the right wing,* τὸ δεξιόν (with or without κέρας).
winter, χειμών, -ῶνος, ὁ (lit. *storm*).
wise, σοφός, σώφρων, -ονος.
wish, βούλεσθαι.
with, *with the aid of, in company with,* σύν, dat.
—— *in association with, participating with, in conjunction with,* μετά, gen.
—— = *having, leading, carrying, taking,* ἔχων, ἄγων, φέρων, λαβών. G. 1565; H. 968 b.
withdraw, *retire,* ἀναχωρεῖν.
within, ἐν, dat.; ἐντός, gen. (sometimes gen of time).
without, ἄνευ, gen.
—— *food,* ἄσιτος.
—— *a battle,* adv., ἀμαχεί.
—— *the knowledge of,* λάθρᾳ, gen.; λανθάνειν, w. partic. G. 1586; H. 984.
woman, γυνή, -αικός, ἡ. G. 291, 8; H. 216, 4.
wood, *a forest,* ὕλη, ἡ.

wood, *timber*, ξύλον, τό.
—— *wooden*, *of wood*, ξύλινος.
—— *wooden tower*, μόσσυν, -υνος, ὁ.
word, λόγος, ὁ; *these words of his* = ταῦτα τὰ εἰρημένα ὑπ' αὐτοῦ (or dat.).
work, *effect*, ἐργάζεσθαι.
—— *toil*, πονεῖν.
—— subst. = *deed*, ἔργον, τό.
—— —— = *toil*, πόνος, ὁ.
world, γῆ, ἡ.
worse, κακίων, ἧττων.
—— *not worse*, *none the worse*, οὐχ ἧττον, οὐδὲν ἧττον, οὐ κάκιον, οὐδὲν κάκιον.
worthy, ἄξιος, gen.
—— *worthily*, *in a manner worthy of*, ἀξίως, w. gen.
wound, τιτρώσκειν.
—— *the wounded*, οἱ τετρωμένοι.
wreck, καταδύειν (perf. and 2 aor. are intrans.).
—— *wrecked*, καταδεδυκώς, -νῖα, etc.
—— *shipwrecked* (*people*), ναυαγοί.
wrestling, πάλη, ἡ.
wrong, ἄδικος, κακός.
—— *to do wrong*, *be in the wrong*, ἀδικεῖν.
—— *wrong-doing*, ἀδίκημα, τό.
wrought = *made*.

X.

Xenias, Ξενίας, ὁ.
Xenophon, Ξενοφῶν, -ῶντος, ὁ.
Xerxes, Ξέρξης, ὁ.

Y.

yea, *verily*, καὶ μήν.
year, ἔτος, τό; ἐνιαυτός, ὁ.
—— *yearly*, κατ' ἐνιαυτόν, ἑκάστου ἔτους.
yet, *notwithstanding*, ὅμως.
—— *and yet*, *still*, καίτοι.
yoke, *yoke of oxen*, ζεῦγος, τό.
you, σύ, ὑμεῖς. G. 389; 141, 1; H. 261; 262; 113, a (omitted if not emphatic).
young, νέος.
—— *young man*, *youth*, νεανίσκος, ὁ.

Z.

Zapatas, Ζαπάτας, ὁ.
zealous, *eager*, πρόθυμος, σπουδαῖος.
zealous, *zealously*, προθύμως.
—— *without zeal*, ἀπρόθυμος.
—— *to be zealous*, σπουδάζειν.

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